The Churchman.

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From the Episcopal Recorder.

Mr. Editor,—I received by the last Steamer, from Mr. Tupper, the author, the following "Hymn and Chant for the Harvest-home of 1847." The occasion on which they were composed, and the character of the author being so well known in this country, many will take a high interest in reading them, independent of their great intrinsic merit. They are also most appropriate here, at a season when a plentiful harvest is coming in.

Yours, &c., H. Hooker.

A HYMN AND A CHANT.*

FOR THE HARVEST-HOME OF 1847.

BY THE AUTHOR OF "PROVERBIAL PHILOSOPHY."

A HYMN.

O nation, Christian nation,
Lift high the hymn of praise,
The God of our Salvation
Is love in all his ways;
He blesseth us, and feedeth
Every creature of his hand,
To succor him that needeth,
And to gladden all the land!

Rejoice, ye happy people,
And peel the changing chime,
From every belfried steeple,
In symphony sublime;
Let cottage and let palace
Be thankful and rejoice,
And woods, and hills, and valleys,
Re-echo the glad voice!

From glen, and plain, and city,
Let gracious incense rise,
The Lord of life in pity
Hath heard His creature's cries;
And where in fierce oppressing
Stalk'd fever, fear, and dearth,
He pours a triple blessing
To fill and fatten earth!

Gaze round in deep emotion:
The rich and ripened grain
Is like a golden ocean
Becalmed upon the plain;
And we, who late were weepers
Lest judgment should destroy,
Now sing, because the reapers
Are come again with joy!

O praise the hand that giveth
—And giveth evermore,—
To every soul that liveth
Abundance flowing o'er!
For every soul He filleth
With manna from above,
And over all distilleth
The unction of His love.

Then gather, Christians, gather
To praise with heart and voice
The good Almighty Father,
Who biddeth you rejoice;
For He hath turn'd the sadness
Of his children into mirth,
And we will sing with gladness
The harvest-home of earth!

* See fourth page.

See fourth page.

Deferred Items.

The Bibliotheca Sacra and Theological Review, for August, is an interesting number of a most able periodical; one which is doing much on this side of the Atlantic to preserve undeteriorated the standard of true scholarship. The first article in the present number is a review of Zumpt's Latin Grammar, very much in the style of Elmsley's well-known papers in The Edinburgh, and marked by much of that great scholar's microscopic accuracy. Its author is "Charles Siedhoff, Ph. D., late Rector of the Gymnasium at Aeurch, in the kingdom of Hanover," and the conscientious minuteness of German research is no where more unmistakeably revealed than in his remarking, that he has fourteen times perused the entire works of Cicero for grammatical purposes. Thus armed, he undertakes the task of examining that portion of his work which Zumpt has devoted to Syntax, and both by way of correction and addition contributes much that readers of the Grammar will be thankful for. (This we say without pledging ourselves to the infallibility of all that he adduces. We write in the country away from our books, and cannot at present verify quotations.) The article is marked "to be continued."

Art. II., is the conclusion of a Defence of Capital Punishment, by Professor Goodwin, of Bowdoin College, Maine, and is an able paper, proceeding not only on ethical grounds, but fortifying itself strongly with statistics.

Art. III., "The Spirit of Prophecy in relation to the Jews," combats the Judaizing spirit lurking under the modern literal system of interpretation, with special reference to the remarks of a certain divine of our own communion at the meeting of The Society for Meliorating the Condition of the Jews, May, 1846.

Art. IV. is by Professor Schaf, of Pennsylvania, a divine whose writings have been adverted to several times in the columns of The Churchman. "German Literature in America," enforces pointedly the claims which the writer's native language has upon the American scholar's attention, Dr. Schaf's immediate subject in this paper is Prof. Sears's late edition of select treatises by Luther in the original German, and he takes the occasion to call attention to the wide difference between the Reformer's theological position and that of modern Germans and other Protestants. He declares that "we are becoming every day more and more conscious of the truth that our sectarianism is an abnormal condition of the Church, that it stands in direct opposition to the sacredotal prayer of our Lord, and the idea of the Church which includes essentially the character of unity and catholicity, and that it hinders the most important interests of piety." He has no "confidence in the so-called Evangelical Alliance of last year," he confesses that "our chief enemy at present is not the Papacy of Rome, but a false Protestantism, a sectarian spirit, and those rationalizing tendencies in the midst of us * * * * which threaten at last the total abolition of the true character of the Church." He points out also "the Catholic, the Churchly, the positive, the constructive aspect of Luther's efficiency." He shows him after 1521 as taking ground against the extreme, which many of his followers had reached, "against the ultra-Protestants and pseudo-Protestantism of his time," as "not wishing to destroy the Church, but merely to purify it," and as "defending the mystic significancy of the Eucharist against an abstract, intellectual, rationalizing tendency." Both as recommending to American students the study of German, and to mere Protestant divines the more conservative writings of Luther, Dr. Sears has done well in that he has penned this article.

Art. V., "The old and new criticism on Shakespeare," by Rev. Leonard Withington, will no doubt provoke and irritate hundreds of the great poet's admirers. Mr. Hudson's soul no doubt will be vexed within him to see Shakespeare set down as deficient in the pathetic, as "a narrow conservative," "a true Epicurean at heart," as "having no sympathy with moral sublimity," as drawing characters dissimilar to the real, as coarse, buffoonish, and having but a limited knowledge of human nature. Such, however, are the heads of this article; it reads indeed like a "smashing review" (as men say) of a new poet. Mr. Withington distinguishes two schools of Shakespearian criticism that of the last century, which he follows, and the modern or *perfectionist* imported from Germany by Mr. Coleridge, "which places its discernment in having no discrimination." Mr. Withington must not be surprised if some should surname him Aristarchus; by one, however, at least his criticism has been thankfully read.

Art. VI. is a translation of a correspondence between Professor Voigt of Konigsberg, and the Bishop of Rochelle.

Art. VII. is on The History of Doctrines with special reference to Hagenbach's Compendium and Baur's system. This latter is characterized as "the most learned, acute, and philosophical system which ever did battle with the Christian faith." Baur reduces all doctrine to philosophical self-consciousness, "all that is veritable in all doctrines is the philosophical truth contained therein," "the philosophy of the doctrine is the doctrine itself," all that is true in our systems of faith is what philosophy on its own grounds demonstrates to be absolute truth." The whole sum and substance of the Christian faith is contained in and resolvable into certain positions of the Hegelian philosophy. Hagenbach's Treatise is spoken of as occupying an orthodox position.

Art. VIII. recommends the establishment of a Puritan Library and Museum in New England.

We have never been presented with a more valuable number of The Bibliotheca. Wiley & Putnam are the New York agents. B.

Collegiate Education. *An address pronounced before the House of Convocation of Trinity College, Hartford, August 4th, 1847. By Jonathan M. Wainwright, D. D., Assistant Minister of Trinity Church, New York, and Fellow of Trinity College.* Hartford; Case, Tiffany, & Burnham, 8vo., pp. 38.

The right motive, principle, and end of education are here discussed with a fullness and fervor which render the address a deeply interesting one to all the friends of such institutions as that before which it was delivered, and a worthy successor to the excellent discourse of last year. Dr. Wainwright insists that Christianity must be the guide of all true institutions, and passing pays a deserved tribute of thanks to the founder of St. Paul's College for his labors in promoting this union. We are tempted to insert his own outline of an ideal Church College.

"I may, however, venture to occupy your attention a little longer while I attempt, as was proposed in the second place, to give the outline of a plan which shall be a practical exemplification of the true idea of education that has now been affirmed, though by no means fully elaborated. This idea demands that all the faculties of the one nature of man should be trained with a view to his restoration, as far as may be, to that Divine image in which he was originally created; and as the religious sentiment constitutes his distinguishing and most important faculty, this must be cherished whatever else be neglected, and in due subordination to it must all the other faculties be cultivated. Now the problem is so to connect this idea with a collegiate institution, as to make it the life principle thereof. This can be accomplished as I can conceive, only in one way; BY THE AUTHORITY AND WITH THE AID OF THE CHURCH OF CHRIST ON EARTH. As the religious sentiment has been committed by Him who made man and knew what was in him to the charge of this Church, and as for this purpose he has endowed the Church with a ministry and sacraments, and the custody of the Holy Oracles of wisdom, it is impossible for the Church to transfer her responsibility to any other institution, and more especially to one of acknowledged human origin. She may make use of means devised by human wisdom, to facilitate the great object, but she cannot divest herself of its charge. The college, then, should be the Church's institution, founded under her auspices, built up under the influence of her prayers, and by the help of her offerings, and having its whole course of instruction and internal police devised and carried on in accordance with her spirit. Here religion will be the chief object of notice, and the source of all healthful discipline. It will be the central light and attractive power, and around it the arts and sciences will be made to move in their due order and relation, acknowledging this as the revealer of their beauties and utilities, the source of their warmth and life, and the great regulator of their beneficent combinations and mutual influences. And, furthermore, believing that religion can thus subsist and maintain this steady and uniform action only in the manifestation of some positive form both of faith and worship, and that all attempts to reach this object under the vague statement of such fundamentals as all may agree in, have heretofore proved, and for ever must prove futile, the Church should dictate the articles of faith and direct the mode of worship. The collegiate year too should be the Church's year—its movements, its succession of seasons, its weeks of work and weeks of rest, its holy-days, joyous festivals, and self-denying fasts, all going on in well known rotation, all tending to Him who is the fountain of knowledge, of order, and of love, and seeking to make his blessed life on earth the exemplar of its own. And all this may be devised and should be carried out in the spirit of Christian love, and in the exercise of an enlarged tolerance. While the sons of the Church should be encouraged and exhorted to observe her godly discipline, to frequent her inner courts and assist at her high solemnities, kindly provision should be made for "proselytes of the gate," who may be drawn hither, and full liberty of faith and worship be conceded to them."

Those, however, if there should be any, who find fault with this should not overlook what comes next.

"This great principle, moreover, of putting a seminary of learning under the direct influence of a distinctive faith and worship, which I would contend for as right and true in the abstract, I would willingly see adopted and exemplified by those who hold different views of religious truth from myself. And I honestly believe that were such the avowed policy of all the colleges in this land, as in fact in some of them it is the *operative* policy, it would be better for the cause of religion and learning, and for that which is so much talked of and lauded at the present day, a comprehensive liberality. That unhappy jealousy which now so often manifests itself in the management of our seminaries of learning, lest one set of religious opinions should obtain a more preponderating influence than another, would disappear. Each resting quietly upon its acknowledged and distinctive character, the greatest internal obstacle to concentrated and harmonious action would be removed, and thenceforward the different colleges in the land would be excited only to a generous rivalry as to which should most faithfully fulfil the great designs of their institution. As to the fear that the seminaries of learning so constituted would become nurseries of bigotry and fanaticism, I believe it to be entirely groundless. Such a result, wheresoever it should manifest itself, would only prove a woful misapprehension of the true spirit of the Gospel, or a wretchedly narrow cultivation of the liberal arts and sciences."

The Life of Henry the Fourth, King of France and Navarre. *By G. P. R. James, Esq.* Harper & Brothers. Vol. 1st. 12mo., pp. 452.

Instances abound of the general principle that excellence in fictitious writing does not preclude success in historical composition. Bulwer, whose volumes on the Athenian Republic are worthy of a place in any collection of Grecian histories, is one proof; and here those who have known the author of "Attila," and "One in a Thousand," only as a novelist, may judge of his abilities in a higher walk of letters. We believe that the opinion of critics has already been favorably expressed upon this work. It is now publishing in parts of which two, completing the first volume, have already appeared. Two more will comprise the whole.

The Great Secret; or, How to be Happy. *By Emily Chubbusk.* L. Colby & Co., 18mo., pp. 252.

A revised edition of one of a favorite writer's pleasing and improving fictions. It is a very pretty volume.

Preaching the Kingdom of God. *A Discourse before the Convention of the Diocese of Western New York, August 18th, 1847. By the Rev. James A. Bolles, M. A., Rector of St. James's Church, Batavia.* Stanford & Swords, 8vo., pp. 22.

That preaching the *kingdom* of God implies the existence of some actual dominion on earth to which the name may be applied, in a word, of a visible Church, that preaching implies much more than sermonizing or exhortation, namely, a practical fulfilment of the Church's provisions of all kinds, and that such fulfilment is to be made in accordance with her prescriptions, is the teaching of this sound and Scriptual discourse. We are not at all surprised that so many of the Clergy were desirous of disseminating its principles, and are glad that Mr. Bolles consented to its publication.

A Memoir of Charlotte Elizabeth; embracing the period from the close of her personal recollections to her death. *By L. H. J. Tonna.* M. W. Dodd, 18mo., pp. 85.

The author of this memoir is Charlotte Elizabeth's surviving husband.

A Defence of Restricted Communion. *By Rev. S. Remington.* L. Colby & Co.

This is a pamphlet of 50 pages by a Baptist clergyman.

COMMUNICATIONS.

For the Churchman.

OHIO CONVENTION.

The preamble and resolutions of Dr. Brooke on the subject of Tractarianism, elicted quite an animated discussion in our Convention. Several of the clergy who even voted for the resolutions, deemed the introduction of them, at this time, extremely injudicious. They pleaded earnestly for the *peace* and quiet of a distracted Church, and referred to the decision of the last General Convention as having finally disposed of the whole matter. One of the speakers said, that hitherto the Diocese of Ohio had been united on the question of Tractarianism, now, however, it would be divided. Still, a much larger vote was given in favor of the resolutions than we had reason to expect from the debate. This, no doubt, resulted from the Bishop's strong personal appeal in their behalf. It was urged that the Diocese of Ohio occupied an "advanced position" on this subject; that it had been fully committed; that England was expecting something from them—the Bishop's works on Tractarianism being all republished in that country. Influenced by such considerations as these, (which Bishop McIlvaine stated to the Convention) considerations wholly extraneous to the real merits of the case, and of a strictly *personal* nature, the vote was taken. The war-party had it all their own way—the honor and glory of the Diocese were in jeopardy, and though defeated at the last General Convention, they must fight on, and like true knights die sword in hand.

Dr. Brooke was called on, in Convention, to *define* what he meant by Tractarianism, to specify the errors which he wished the Church to condemn. This he did not do. We could only infer from his speech in introducing his motion, that he regarded "baptismal regeneration" and an "exclusive" episcopacy, as the particular errors of Tractarianism most to be dreaded. Bishop McIlvaine took nearly the same view, declaring that "baptismal regeneration" was the root of the Tractarian system from which all its abominations flowed. He also avowed his belief in the validity of Presbyterian ordination. But there was one statement made by Bishop McIlvaine which, more than any other, it is desirable to see in black and white. Two of the clergy had remarked that they held views similar to those of Bishop White on baptismal regeneration, as set forth in his work on the Church Catechism. To this Bishop McIlvaine replied that Bishop White, it was true, held *a* doctrine of baptismal regeneration, as did also Bishop Hobart, but it was not *the Tractarian* doctrine. We have the statement, then, from high authority, from one who occupies "an advanced position" in this controversy, that Bishop White's view of baptismal regeneration is not that of the Tracts for the times, and therefore ought not to be condemned as such. We sincerely thank the Bishop of Ohio for this discrimination which he so emphatically made. The doctrine of Bishop White (said he) on this subject was not *the* Tractarian doctrine. The venerable Patriarch of our Church has been adjudged, in this respect, to be no Puseyite. Now let us inquire what the doctrine of that distinguished Prelate of our Church was on the subject of baptismal regeneration. We enter upon this inquiry not for the purpose of disproving the assertion of Bishop McIlvaine, for we feel no concern as to whether the views of Bishop White coincide with those of the Tracts for the times or not. We are prepared to embrace the truth wherever we find it, no matter what odious name or stigma be attached to it. The baptismal regeneration held by Bishop White may or may not have been the same as that which is held by the Tractarians. Bishop McIlvaine declared to his Convention that it was not the same, but quite a different thing. He did not venture to condemn it. What, then, were the views of Bishop White on this subject? In his work on the Catechism he says: "That all persons duly introduced into the Church of Christ by baptism—there being repentance and faith in adults, and a reasonable prospect of religious education in the case of infants—are made Christians in the true and proper sense of the terms; that they are not merely, as some say, members of the visible Church; but that they are according to a familiar phrase of known meaning, in a state of grace. The phrases full to this point were noticed as we went along. If they could be thought ambiguous, their sense would be fixed by our baptismal service, in which the minister, before the pouring of water, prays for the regeneration of those to be baptized, and afterwards gives thanks for the same." p. 13. Alluding to the passage in St. Mark's gospel, "Of such is the kingdom of heaven," he says, "every consideration which applies this to the proof of the validity of the baptism of infants, seems also to prove that they are thereby initiated into God's kingdom, the Church, in a much higher sense than that of their being put in the way of instruction." p. 209. On the text, "Else were your children clean, but now are they holy," he observes, "some conceive of the text as meaning no more than that the children of believers may be admitted to the ordinance and to its attendant privileges. But the place presumes, that on such admission they are "Saints," in the sense in which the word is applied to *believing adults*." p. 210. Speaking of the collect for Christmas day, he remarks, "to suppose this a prayer for regeneration would be contrary not only to grammar, but to common sense. Such a prayer would be unsuitable to Christian people; all of whom would thus be implied to be in an unregenerate state. Therefore the words must be construed, as having first a retrospect to grace received in baptism; and then a prospective view to daily renewal." p. 216. Again, "in baptism the grace here referred to [i. e. that which alone is able to overcome "the hereditary depravity of human nature,"] is covenanted to the infant subject of it, to be improved by him under the influence of a religious education. Thus improving it, he *continues* what he was *made* in baptism, "a member of Christ, a child of God, and an inheritor of the kingdom of heaven—what would be a falling away in an adult subject of baptism, would be the same in him, and in either case there is required a renewing unto repentance." p. 218. Again, "we know what is meant in the common affairs of life by the terms "heir" and "inheritance;" and there is perspicuity in those places of Scripture, which speak of "heirs of God and joint heirs with Christ," of an "eternal inheritance," of the "inheritance of the Saints in light." The EXTENT of the sense of these expressions is affirmed to belong to baptism. p. 7.

Now, what kind of regeneration does Bishop White, in these passages, attribute to baptism? Is it a mere ecclesiastical regeneration, an admission to the outward privileges of the visible Church only, the being put in a salvable state? It is much more than this. It is the being made Christians in the true and proper sense of the term, i. e. spiritually, as to the inner man. Grace is actually imparted to the soul of the infant, so that it, being washed and sanctified by the Holy Ghost, becomes thereby a *living* member of Christ. If this regenerating and transforming grace is cherished and cultivated in after life, then the child "*continues*" (says the Bishop) what he was made in baptism—"the child of God," &c. But, if it is neglected and there ensue a "falling away," then there is need of repentance and renewal. He remarks that "the supposition that persons baptized in infancy are not within the terms of the Christian covenant, until a subsequent conversion, is in opposition to every branch of our ecclesiastical system."

He argues that it makes nothing against this view of baptism, that thousands who, in infancy, received this sacrament, do afterwards become notorious sinners, or even infidels, because, though really regenerated, they may, nevertheless, fall away, quenching the Spirit with which, in baptism, they were illuminated. He claims that this doctrine was universally held in the Church, and was never doubted by any till the introduction of the novelty of the indefectibility of grace. When men invented the notion of individual election and the final perseverance of the Saints, then they began to deny that grace was imparted in baptism to any but the elect. As this error was gradually developed, the idea of any regeneration at all in baptism was discarded. And the baptism of water and the Spirit were looked upon as wholly disconnected. "After this [viz. the indefectibility of grace] had found a place in public formularies, regeneration, as a subject detached from baptism, obtained the same distinction. They are here supposed to be *novelties*, which had never entered into any public confession, until some time in the 17th century." p. 222.

Baptismal regeneration as expounded by Bishop White was received at the Reformation by the Church of England and all the Lutheran churches, and (he remarks,) "They continue to profess it in the most unqualified language." "The same language was adopted by other Protestant Churches, in their formularies, and in the writings of their most celebrated divines, until there became current among them the opinion of the indefectibility of grace." p. 222. The Bishop finds it taught in the catechism, the liturgy, the baptismal services, the articles and the Homilies of our church. It is so interwoven in our system of religion that any partial attempt to remove it would prove abortive—a mere wrangling and mutilating of the body of our faith. Before we can be rid of it, (if any so desire,) the entire superstructure must be taken down even to the foundation, and another erected upon a different basis. The Bishop quoting the Homilies says, "of the Homilies there shall be referred to, only that entitled—"of salvation," part the third. The said Homily in opening the important doctrine of justification, uses the words "justified" and "baptized," as synonymous." p. 216. It may be well to add to this that in the articles of our church, the words "born again" and "baptized," are used as synonymous. The 9th article has this clause, "et quanquam *renatis*, et credentibus nulla propter Christum est condemnatio." In the English version it reads thus—"and though there is no condemnation for them that believe and are baptised."

This article treats of original sin; teaching that the inherited depravity of our nature deserves God's wrath and damnation, in the case of every one born into the world—of course including infants—and teaching further, that there is no condemnation to them that believe and are *baptized*. Baptism, therefore, is necessary to free us from condemnation. If so it must needs bear an essential part in our justification. This agrees with the Homily as cited by Bishop White.

Now let us contrast with this doctrine its opposite, which teaches that baptism is only a sign or badge of christian profession; that it initiates merely into the *visible* church, giving a title to the outward privileges of church membership, but in no real and spiritual sense making a man a christian. Bishop McIlvaine says, in his charge to his Diocese in 1843, "Strip this wonderful regeneration of all the transcendental and mystic verbiage with which they hide its real nature, and you will find nothing left but a name, a fiction of ages of papal darkness, wherein the Bible was almost an unused book; a change so *purely external* and *relative*, to say the best of it, that it may exist as really in the wicked as the righteous." And again, in his book on the Catholic Church, speaking of a christian who, "has the profession of the fundamentals of the faith, joined with the reception of the sacraments," he observes of such a one that, "he has the notes, or signs, of a christian, and therefore is called a christian; but those notes or signs do not make him a true christian, nor *prove* him to be such. They only prove that he has the divinely appointed *visibility* of a christian." Again, in the same work—"We consider the body of sacraments and ordinances, by which the true spiritual church is made visible to be quite as necessary to the church for its office in the world, as the body of flesh, by which the true man is made a visible man is necessary to his duty on earth. But the question what constitutes the church, is as independent of what makes it a *visible* church, as the question, what is the intelligent man, is independent of what makes the body of a man." Now if we apprehend correctly the purport of this language, the sacrament of baptism effects only an external and relative union with christianity. It connects the man merely with the visible church, but is no *evidence* of his being truly and spiritually a christian. It is not a pledge or proof of his being grafted, as a *living* branch into the Vine, Jesus Christ. In a word, the connection is severed between the sign and the thing signified. It may or may not exist; and as a general rule, it is not to be supposed to exist. If this be the doctrine of Bishop McIlvaine, it is clearly different, toto cœlo, from that of Bishop White. And if the latter understands the system of the Church, the former most grievously misapprehends it. The Church's definition of a sacrament is—"an outward and visible sign of an inward and spiritual grace, given unto us; ordained by Christ himself; as a means whereby we receive the same, and a pledge to assure us thereof." Is not this more than making a merely *visible* or external christian? It declares that the grace of the sacrament is "given unto us;" the outward sign is a *means* whereby we receive that grace, and further, a pledge to assure us that we have received it. Is it a lying pledge? Is it an ineffectual means? The 25th article styles sacraments, "sure witnesses and effectual signs of grace"—"by which God doth *work* invisibly in us." Now what is the grace of Baptism, or the thing signified therein? The symbolical act would itself indicate that it was the cleansing or washing of the soul by the Holy Ghost. The catechism teaches us that it is accordingly, "a death unto sin and a *new birth* unto righteousness." The sacrament manifestly consists of two parts, the visible and the invisible, the water and the Holy Ghost. God hath joined them together in one sacrament. To speak of water baptism—the sign standing alone, as inefficacious, unmeaning, *false*, is to speak of something which Christ did not ordain in his Church. It is but the half of a sacrament. What right has man to separate that, which God himself did join together? He appointed a baptism of water and Spirit, and not of water alone.

In the case of infants, what can be supposed to place an obstacle in the way of their receiving the sacrament of baptism, whole and entire. They are passive subjects, and can offer no resistance. We are bound, therefore, to suppose, God being true to his promise, and all things on the part of the Church, his agent, being rightly done, the new birth unto righteousness takes place in every such baptism. There can be no distinction, saving on the Calvinistic theory, of individual election and reprobation. Now, it is vain to attempt to explain away the meaning of the terms, "new birth unto righteousness," and "death unto sin." No language could be more significant of an inward and spiritual change, of the soul's being made alive in Christ by a vital union with him. And this is the grace which the Church assures us, is "given us" in baptism. The baptismal office inculcates the same great truth. We are there taught thus to address God in the behalf of the infant—"that he coming to the holy baptism, may receive remission of sin, by *spiritual* regeneration." Coming to baptism, he is to receive so great a gift. Then and there it is to be imparted.

After the administration of the ordinance, we are required by the Church to thank God that, "it hath pleased him to regenerate this infant with his Holy Spirit." But on the supposition of a mere water-baptism, the outward sign only, this returning of thanks for what had not been received, would be altogether out of place. The articles are equally explicit in maintaining the same doctrine. The 16th, "of sin after baptism," says, "the grant of repentance is not to be denied to such as fall into sin after baptism. After we have secured the Holy Ghost, we may depart from grace given. What is this but saying that the Holy Ghost—grace—is *always* bestowed upon the baptized? If this is not the meaning of the language, we defy any man to give to it an intelligible construction. Upon the same theory the office for Confirmation is constructed. The Bishop is required to offer up this prayer, before laying on of hands. "Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water AND the Holy Ghost, and hast given unto them forgiveness of *all* their sins," &c. This is spoken of the candidates, as baptized members of the Church. The reference is clearly to baptism, and therein they are said to have received the Holy Ghost in the regeneration of their souls, and to have had *all* their sins forgiven them. The Church admits infants to holy baptism; she then requires that they be taught certain truths, and be brought up to lead a virtuous and godly life. This done, (and she provides for nothing more,) she predicates of them when they come to be confirmed what I have quoted in the foregoing prayer.

The Church, therefore, gives us a system of religion, the *root* of which is baptismal regeneration, interwoven in all her offices and teachings. Whereas the theory of a sacrament of water-baptism, which is only an external mark or note of a christian—who, though *visibly* such, may not be *really* such—requires that the baptized be regarded in the same light as the unbaptized, as respects the reality of their christian state, that conversions be preached alike to the one and the other—a theory which, in the opinion of Bishop White, falsifies our entire ecclesiastical system. But, let us remember, Bishop White was no Tractarian. He held a doctrine of baptismal regeneration, but not the Tractarian. W. N. Y.

For the Churchman

Mr. Editor,—I understand that the schismatical and revolutionizing demonstration in the Convention of the Diocese of Ohio, is under the special patronage of a Dr. Brooke, a Professor in the Theological Seminary of that Diocese. Can any of your readers inform me whether this is the same gentleman who, in administering the Holy Sacrament of Baptism, habitually mutilates the appointed service? If so, is he not an habitual violator of his solemn vows to God and the Church? If so, is not this an indication of the tone of morals distinguishing the Gambier Institutions, and which it is intended to introduce into the new sect?

Is it true that Dr. Brooke's objection to the Baptismal Services, arises out of his objection to the gospel touching its doctrine of the Holy Sacraments? If so, does not this show the sad hands into which the faith of the Church will be thrown, if ever the Gambier Institutions, or the Ohio revolt, should gain influence in the Church?

Is it true that Dr. Brooke came to us from the Church of Rome? If so, ought we not to have seriously in mind the time when jesuits, in the guise of puritans, endeavored to shake the confidence of the English nation in its reformed Catholic Church? What hath been may be.

M. J.

Mr. Editor,—I observe in some of the papers a "Prospectus of the Church Review and Ecclesiastical Gazette," to be published at New Haven, Connecticut. The Prospectus is subscribed by A. B. Chapin and N. S. Richardson, as the editors. I wish to ask whether the former of these gentlemen is he who once edited the Church Chronicle. If so, is that paper to be considered as a fair indication of what are to be the principles and spirit of the proposed Review and Gazette? Facts important to be known, before one should commit himself as a patron of this Quarterly, growing out of the character of the Chronicle, both for principles and temper, and the estimation in which it was held by sound Churchmen in Connecticut and elsewhere, might perhaps be learned without much trouble. F. A.

For the Churchman.

"THE COST OF OUR DIOCESAN AGENCIES."

In the heading of an editorial in the Protestant Churchman of the 2d instant, the editor is congratulated on his having in this solitary instance allowed the *truth* to appear in his paper, in relation to the "New York Bible and Common Prayer Book," and "Protestant Episcopal Tract" Societies—he having taken his figures from the *truth* telling reports of those Societies, which are annually published and supplied to the contributors to the funds, that they may know how their liberality has been dispensed.

The motive for publishing extracts at this late day, from reports that have been in possession of the editors of the "Protestant Churchman" nearly a year, is not assigned; if with any honest intention, they have not been faithful watchmen on the tower to guard against danger.

If with the desire to destroy a system of charity they *never* aided, they may be entitled to reap their reward according to their works. It is nearly a stereotyped edition of a publication in that same worthy paper, on the 15th June, 1844—and of a resolution brought into the Convention by the Rev. Dr. Anthon, which he hastily withdrew after an exposure of his want of knowledge of the statement he made, by a well informed member.

A contrast is attempted to be drawn in this last attack, between the present time and 30 years ago, and the name of Mr. T. N. Stanford drawn before the public in its support. That gentleman did essential good to the institutions for a long period, but circumstances alter cases, and in June 1837, in reply to a note from the agent, he wrote, "Dr. Anthon has entirely misunderstood me, I once acted as agent gratuitously, but my business engagements are such now, and for a long time past have been, as to preclude any addition to my burthens."

But Dr. Anthon had a higher business knowledge, and deemed the duties so little of a burthen, that he said to one of the managers, any one could perform them, and that he would be willing to be *one of six* to do the duties gratuitously.

The reader will be pleased to bear in mind that neither the Doctor nor the editor of the "Protestant Churchman," ever attended a meeting of either of the Societies, that they never contributed a cent to either under the present administration, consequently not one cent of the means of either has ever been expended in the agencies; their money has not gone to help the poor through that channel.

Not even *nine dollars* specially acknowledged to have been received in the years 1843, '44 and '45, has ever reached the treasuries.

I pray the reader to peruse the names of the gentlemen forming the boards of these Societies, they are well known in the community in their respective characters as Divines, lawyers, merchants, and for probity, ability and integrity—can it be for one moment supposed, they would devote their time and attention, (which some of them have done from the original formation of the Societies,) to concerns that are doing injustice to the needy? or that they are so grossly ignorant after their many years exprience, as to need the instruction of those who never did know the duties to be performed, but who seem to arrogate to themselves a superiority above the attainments of every body else?

Under all former agencies, the Societies had to pay profits to their publishers, deriving no benefit whatever from sales.

Under the present system, the Societies by their savings and profits support their agencies, and have their concerns under their own control.

The gratuitous distributions in 1846, of the Bible and Prayer Book Society, exceeded in value $605 08, over the whole amount of the contributions received.

In the year just closed, the value of donations exceeds the receipts from collections, donations, subscriptions and interest, $530 59.

The person who is annually in receipt of between 4 and 5000 dollars, besides occasional perquisites of 50 to $100, for editing Prayer Books, &c., &c., &c., it would be supposed ought to remain among the last to censure recipients of 500 to $1000 per annum, who devote more time in the performance of the duties imposed on them, than either of the Rectors in their Parochial avocations. Not having leisure to go into fuller detail,

With due respect, The Agent.

For the Churchman

Mr. Editor,—It is impossible to take up the Protestant [Low] Churchman without finding something that forcibly illustrates the *idiosyncrasy* of the nominal editor, and causes the risible muscles to relax in spite of one's self. He notices a book entitled, The Poetic Lacon, or *Aphorisms from the* Poets, in the following manner, "He has brought together in a very beautiful pocket volume many gems of the first water, and every page sparkles with their brightness. To the inveterate quoter of poetry, *such a collection will save much trouble*, while those deepest read in such lore will be well repaid by the perusal of it." His love for borrowing at second-hand appears in these watery criticisms. All that he can see good in the work is, that it enables one to quote, *borrow, and pillage*, without any trouble. Probably if a new edition of Mant, and D'Oyly, came out, he would say, "It is an admirable book, and will enable an ignorant clergyman, or editor, to assume the appearance of great learning, quote books which he has never read, and set forth a long list of names as the stupendous results of OUR READING." From what second-hand source he derived the celebrated quotation—

"Sed revocare gradum
Hoc labor, hic opus est."

it would be idle to investigate, and impossible to determine. It shows that he is as great in the classics as in Theology. Before I conclude, however, I will take the small liberty of asking whether the editor aforesaid, finds the following exquisite morceau in the book he commends so highly; and if not, whether he can tell who wrote it, and whether it is a prophecy of an emiuent character in these days:—

"Mighty he was at both of these,
And styled of war, as well of peace.
(So some rats of amphibious nature,
Are either for the land or water.)
But here our authors make a doubt,
Whether he were more wise or stout.
Some hold the one, and some the other;
But howso'er they make a pother,
The difference was so small, his brain
Outwitted his rage by half a grain;
What made some take him for a tool
That knaves do work with, called a fool."

M. N.

Wishing to be a Christian.—There is no virtue in this. Many rest contented with merely saying, "I wish I was a Christian." That may be true, and yet you are not a Christian. Ten thousand things which we wish to do, we yet, on the whole, choose not to do. God's requirement is—"Choose ye this day whom ye will serve." You want to be a Christian, perhaps, but do you choose to be a Christian? Do you want to be a Christian in such a sense that you set aside every other "want" which interposes to prevent?

For the Churchman.

Mr. Editor.—There has just been put into my hands a new paper, "printed at the Jubilee Press, Jubilee College," entitled "The Motto of Jubilee College, Jehovah Jireh, God will provide." Its rank is "No. 1," of "Vol. 1." The "Postmaster, Robin's Nest, is the Editor." In the opening he declares as follows, to wit: "I have made it a rule never to speak, unless I have something to say which will edify the hearers." "So often," we are informed, "The Motto may be expected to come forth."

I will not here characterise this paper, nor express the emotions which its perusal has inspired. I have at present another object. I wish to submit to you and your readers the principal article of "The Motto," deeming it of especial interest, independent of its dramatic merit. It throws light on the important subject of the appointment of an Assistant Bishop for Illinois, by an intimation, "doubtless" intended to satisfy all who "understand its full meaning," of the necessity of such an appointment. The Bishop of Illinois, *Fides* and *Spes*, proposes, "for the third time, to tempt the dangerous deep," a third time to visit "*Dear old England,*" on behalf of Jubilee College.* This I "understand" to be the "full meaning" of the "truth in allegory," I am to submit. That the Diocese of Illinois may enjoy the presence and services of a Bishop, while this visit shall be made and subsequently, while its present Bishop shall give himself to those multifarious secular duties that have come upon him, the General Convention is asked to consent to the consecration of an Assistant, who, on his *conge de elire*, has been chosen. If I am right, and if the request be granted, the monstrous principle will be recognised, that a Bishop may secularize him self and have an Assistant to perform his Ecclesiastical duties. From this, I pray that we may be delivered.—But to the article referred to. I give it *verbatim et literatim*.

ALLEGORIA:

A MORAL DRAMA, USEFUL IF RIGHTLY UNDERSTOOD.

DRAMATIS PERSONÆ.

LÆTITIA—*Joyfulness.* SOPHIA—*Wisdom.* FIDES—*Faith.* SPES—*Hope.* CHARITAS—*Charity.* FAMA—*Report.*

SCENE—*Under the shady trees in front of Jubilee College.* TIME—*The day after the "First Commencement."*

Enter *Lætitia and Sophia.*

Lætitia.—A joyous meeting, sister Sophia! Yesterday was a glorious time for Jubilee. How did our hearts rejoice to see what took place! The crowded audience; the solemn service; the deep-toned organ; and the decent and attentive behavior of the whole congregation. After this, the well-ordered procession from the south door of this chapel around the west wing of the quadrangle, thence to the boarding hall, and thence to the "Green Arbor," fitted up with so much taste: and to see the inversion of the whole column, escorted by the marshal, with his band of music, all playing a series of well-chosen tunes of a heart-stirring character, as the authorities mounted the platform and took their seats. After this, to hear the orations, evincing deep learning and classical taste, mingled with expressions of true piety. And lastly, the conferring of degrees by the Bishop on six persons, evidently so well qualified to receive them.

Sophia.—Yes dear *Lætitia*! It is wise to rejoice, if it be in the Lord. And this implies that *you* and *I* go hand in hand and never interfere in each other's path.

Lætitia.—I don't understand you, sister. Do I interfere with your sober judgment by giving vent to my feelings of gladness on this glorious occasion? Remember it is the first commencement of Jubilee college, wherein the wishes of Bishop Chase are so evidently *all accomplished.*

Sophia.—"All accomplished?" Dear sister! you mistake by giving utterance to such a sentiment. So far from being "*all accomplished,*" his noble plan is but *commenced.*

Lætitia.—I am surprised to hear you say so. Not accomplished? Has he not surmounted all his opposing difficulties? Has he not obtained his charter without a dissenting voice, and thereby manifested that he has won the good will of all the State? And has not this charter gone into operation in public acts and deeds? Has not this beautiful domain been reported by him as property of the corporation, of which he is by law the acting and efficient head? Are not the numerous flocks to feed and clothe the students and officers, the property of the college? The mines of coal, to give them fuel in the winter, and gushing springs from the hills, to afford them drink in sultry summer: houses for the professors, with fenced gardens and orchards for flowers and fruit, for comfort and delight; a boarding hall and a chapel, with bell, and organ, and sacred vessels for divine service. These all, with comfortable rooms for study——

Sophia.—Here, sister, you may well stop; for though you have omitted in your enumeration of Heaven's mercies to Jubilee college, many items of no small importance; such as the meadows of rich grass and fields of waving corn, spreading to the right and left as far as the eye can reach, as we see from the umbragious trees that surround us; and within doors the library of books, and philosophical apparatus, and the printing press lately sent from generous English friends; yet Jubilee, compared with the glorious extent of its design, is *hardly begun*

Lætitia.—But the charter—the charter granted with so much *unanimity* by the Legislature of Illinois to Bishop Chase; just such an one as he would wish; does not this secure prosperity?

Sophia.—Dear sister! how easily you are affected by names. The charter is good, as it enables the founder to perpetuate to posterity what he had obtained from benefactors abroad. But having with it no endowment, it is but a piece of parchment at last. It is but a purse to hold the money, but has no money in it. It is not you alone who are dazzled with the name. Many, especially the English friends, have been deceived in this way. Having seen a charter never granted in England but with an endowment, they take it for granted that Jubilee college has also been endowed with means of prosperity; much in the same manner as they are led astray by supposing Bishop Chase is rich, simply because he has been consecrated to that office; not considering that in America things are conducted in quite a different manner. Bishop C. has neither a salary from his Diocese for his support, nor an endowment from the State for his college. And what he receives from his friends and the Missionary Society is an adequate stipend, and is all expended, together with considerable sums every year, drawn from his private property. And be it known unto you and all, that he can go no further in improvements without personal bankruptcy. And yet the necessity of having more rooms for his students is evident and imperious. Ten additional scholars would occupy all his spare rooms; and twenty would give them a crowded position, unfavorable to their health. Beside all this, the stone quadrangle, of which the chapel is a part, was designed for the female department mentioned in the charter; and even this, you see, is but partially completed, so cautious has the Bishop been of running headlong into debt, and, as others have done, failing in his laudable design. Let him, then, have a college building as the superstructure of his great foundation; a building worthy of the church of which he is the minister, and adequate to the noble design. The least that can be thought of for this purpose is that which will accommodate one hundred students, with apartments for the tutors and the laboratory and library. Let him also have means to complete this stone quadrangle for teaching the female sex in the finer arts and in useful learning, without debasing their minds with Romish superstition. But here comes another of our loved sisters with her cheerful smile. Let her lean on my arm while you crown her with her flowers and gather up her flowing robes.

(*Enter Spes.*)

Spes.—Well met, most lovely sister! I heard the sound of your voice, on entering, dear Sophia. I hope what I heard will not quite deprive me of strength, nor stifle my voice in trying to utter thoughts inspired by what we all witnessed yesterday. This first commencement day on the Hill of Jubilee has given me more buoyant spirits than ever I experienced before. Jubilee will succeed: Jubilee will prosper and become the praise of the west. This sentiment I heard echoed from every tongue in all the assembly; and I should not be surprised if at the opening of the coming term, the number of our students should be doubled; yea, thrice the number would not surprise me.

Sophia.—Dear sister *Spes*: I love you as twin sisters love each other But I must ask, though the question damp your flowing spirits, Where, O, where can they be accommodated? One-half the number you mention would return home as they came. In such case, what can be done? And are you both sad at the thoughts which this question inspires? What will you suffer if I tell you what our enemies are doing, still more to distress you? *Invidia, Avaritia,* and *Schisma* are even now plotting our ruin; and you know of old their power to destroy even the fairest prospects. [*Exeunt Lætitia and Spes.*

Sophia, sola.—And do both go at once? I have but one more sister to support me; and behold, here she comes.

(*Enter Fides.*)

Fides.—I met our sisters going, and was surprised to see both together leaving you. I told them I had been fighting with our common enemies, and crippled them at a blow. Our dearest *Spes* then marched fearless by me. But I did not stay to see the issue of the battle, and came straight to thee, dear *Sophia,* to support thy sinking frame.

Sophia.—Thanks to thy supporting kindness; and ask what hast thou to cheer my fainting soul?

Fides.—I have the motto written on the seal of Jubilee; *Jehovah Jireh*—God will Provide; and I repeat it now most solemnly, God will provide; in a way most to His own glory, God will provide. Trust to this, dear *Sophia,* and all will be, in good time, well, well.

Sophia.—Sure, *Lætitia* comes at the sound of thy voice, dear *Fides,* for the earth trembles at thy presence, and mountains remove themselves at thy command.

(*Re-Enter Lætitia.*)

Lætitia.—My heart leaps to see you here both together,

Sophia.—But where is *Spes*?

Lætitia.—I know not. Am I my sister's keeper?

Sophia.—Oh, thou thoughtless, fickle, though lovely, sister. I might have spared my question, and kept thy flighty graces, to deck like sugar plums the wedding cakes of festive suppers.

(*Enter Charitas.*)

Charitas.—Cease, cease your strife—all of us are one. WISDOM, JOY, and FAITH are one, and CHARITY unites them. But where is our sister *Spes*? Surely, she must be near us, or we cease to live.

(*Enter Fama,*)

Fama.—I saw your sister *Spes*, her eyes bedimmed with tears; and when I asked her the cause, she smiled through them like an angel spirit, and showed me the wounds which she had received from the hands of her cruel enemies—those three monsters in female shape, who have cursed the world ever since Eve ate the forbidden fruit. I asked her why she left her sisters' company. She blushed and said she had not left them, but for a time; and for an apology said it was that big building, which *Sophia* had described and urged that it should be immediately erected, to secure the growth and increase of Jubilee College, At this, she turned her lovely and bright, though swollen eyes, to the rising sun, and spoke something with her mouth, which I did not hear distinctly, but now and then could hear her say, "DEAR OLD ENGLAND,"—and she sighed, and distinctly called for her sister *Fides*. The spectators thought her beside herself, but she heeded them not, and called again on her sister *Fides*, and repeated "dear old England," till I thought her heart would break. So I left her, and came to tell you.

Fides.—*Fama!* for once thou tellest truth in allegory, though doubtless thou dost not understand its full meaning. I will go to my sister *Spes* and sustain with my strong arm her sinking frame.

Sophia.—Call her back—call her back. Let her not for the third time tempt the dangerous deep. Let not *Fides* and *Spes* be tried to the last; for they may never return to these western shores again. Or in case they live, let not England have the honor of completing Jubilee College—lest the daughters of Philistia rejoice, and the enemies of our America triumph.

All.—Call—call her back. [*Exeunt omnes.*

J. R. A.

* That Bishop Chase intends to give himself to money getting pretty extensively in this country, particularly among his "dear Southern friends," whether he goes to England or not, is the tenor of a report, the directness of which leaves little room to doubt the fact.

MEETING OF THE GENERAL CONVENTION FOR 1847.

HOUSE OF CLERICAL AND LAY DEPUTIES.

SECOND DAY'S SESSION.

Thursday, Oct. 7, 1847.—The House met pursuant to adjournment.

Morning Prayer was said by the President of the House, assisted by the Rev. Pierre A. Proal, D. D., Rector of Trinity Church, Utica, W. N. Y., reading the Lessons.

The names of Deputies to the Convention were called by the Secretary as follows:—

MAINE.

Clergy.—Rev. James Pratt,* William R. Babcock,* Alexander Burgess,* Thomas F. Fales.

Laity.—Mr. Robert H. Gardiner, Ai Staples, J. G. Tolford,* James Jenkins.

NEW HAMPSHIRE.

Clergy.—Rev. Charles Burroughs, D.D.,* William Horton, Nathaniel Sprague, D.D.,* William H. Moore.*

Laity.—Mr. Joshua W. Pierce, Charles W. Woodman, Matthew Harvey, Lory Odell.

VERMONT.

Clergy.—Rev. John A. Hicks, D.D.,* Joel Clapp, D.D.,* George B. Manser,* Albin K. Putnam.*

Laity.—Mr. Charles K. Williams, Isaac F. Redfield,* George B. Shaw,* A. O. Aldis.

MASSACHUSETTS.

Clergy.—Rev. Alexander H Vinton, D.D.,* Theodore Edson, D.D,* Charles Mason,* Henry W. Lee.*

Laity.—Mr. William Appleton,* Edward S. Rand,* Edward A. Newton,* Charles R. Codman.*

RHODE ISLAND.

Clergy.—Rev. Nathan B. Crocker, D.D.,* George Taft,* Thomas H. Vail,* Samuel Penny, Jr.*

Laity.—Mr. George S. Wardwell,* Edward S. Wilkinson,* Alexander Duncan,* William T. Grinnel.*

CONNECTICUT.

Clergy.—Rev. Harry Croswell, D D.,* Samuel F. Jarvis, D.D.,* Wm. Cooper Mead, D.D.,* George Burgess, D.D.*

Laity.—Mr. Samuel Church,* Samuel H. Huntington,* Nathan Smith,* Daniel Russell.*

NEW YORK.

Clergy.—Rev. William Berrian, D.D.,* John Brown, D.D.,* Reuben Sherwood, D.D.,* John M. Forbes, D.D.*

Laity.—Mr. Samuel Jones,* Gulian C. Verplanck,* David B. Ogden,* Jonathan Burnet.*

WESTERN NEW YORK.

Clergy.—Rev. Pierre A. Proal, D.D.,* John V. Van Ingen, D.D.,* Henry Gregory, D.D.,* Edward Ingersoll.*

Laity.—Mr. David Hudson,* Horatio Seymour,* George B. Webster,* William C. Pierrepont.*

NEW JERSEY.

Clergy.—Rev. Edmund D. Barry, D.D.,* John D. Ogilby, D.D.,* Clarkson Dunn,* John L. Watson.*

Laity.—Mr. Archer Gifford,* Charles C. Stratton,* Isaac B. Parker,* Dayton I. Canfield.*

PENNSYLVANIA.

Clergy.—Rev. Levi Bull, D.D.,* Samuel Bowman, D.D.,* Henry J. Morton, D.D.,* Edmund Neville, D.D.*

Laity.—Mr. Joseph R. Ingersoll,* John N. Conyngham,* Herman Cope,* George M. Wharton.

DELAWARE.

Clergy.—Rev. Walter E. Franklin,* Thomas Billop,* John L. McKim,* Andrew F. Freeman.*

Laity.—Mr. William T. Reed,* Robert Burton,* Edmund Canby, Benjamin Gibbs.

MARYLAND.

Clergy.—Rev. William E. Wyatt, D.D.,* James A. McKenney,* Henry M. Mason, D.D.,* John Wiley.*

Laity.—Mr. Ezekiel F. Chambers,* William Williams, Hugh Davey Evans,* S. J. Donaldson.

VIRGINIA.

Clergy.—Rev. Adam Empie, D.D.,* John P. McGuire,* Alexander Jones, D D.,* Charles Mann.*

Laity.—Mr. Philip Williams,* William C. Rives,* Edward Colston.*

NORTH CAROLINA.

Clergy.—Rev. Richard S. Mason, D.D.,* R. B. Drane, D.D.,* Samuel J. Johnston,* F. M. Hubbard.*

Laity.—Mr. Josiah Collins,* John S. Eaton, Matthew Page,* James W. Bryan.*

SOUTH CAROLINA.

Clergy.—Rev. Christian Hanckel, D.D.,* Thomas John Young,* Paul Trapier,* Joseph R. Walker.*

Laity.—Mr. John H. Tucker,* R. F. W. Allston,* Daniel E. Huger,* C. J. Memminger.*

GEORGIA.

Clergy.—Rev. Edward Neufville, D.D.,* Edward E. Ford, D.D.,* Seneca G. Bragg, William B. Stevens.*

Laity.—Mr. James Potter,* P. M. Nightingale,* Edward F. Campbell,* Charles F. M. Garnett.

FLORIDA.

Clergy.—Rev. Francis H. Rutledge, D.D.,* J. J. Scott,* John L. Gay,* Charles C. Adams.*

Laity.—Mr. John Beard, Charles H. Austin, William M. Croom, Isaac H. Bronson.*

ALABAMA.

Clergy.—Rev. Francis P. Lee, F. R. Hanson,* J. A. Massey,* J. S. Marbury.*

Laity.—Mr. M. J. Conley,* W. M. Garrow,* T. D. Stewart,* Turner Wilson.

MISSISSIPPI.

Clergy.—Rev. N. W. Camp, D.D., William M. Giles,* A. Matthews,* A. P. Merrill.

Laity.—Mr. George S. Yerger, James S. Johnson, W. Mills, Jr., W. N. Mercer.

LOUISIANA.

Clergy.—Rev. Francis L. Hawks. D.D.,* N. O. Preston,* D. S. Lewis,* Charles Goodrich.*

Laity.—Mr. Thomas Butler, Ira Smith, Lucius C. Duncan,* John L. Lobdell.*

TENNESSEE.

Clergy.—Rev. William C Crane,* Thomas W. Humes, James W. Rogers, J. T. Wheat, D.D.*

Laity.—Mr. Francis B. Fogg, Lucius J. Polk, Samuel Oldham, William H Stephens.

KENTUCKY.

Clergy.—Rev. James Craik,* J. B. Gallagher,* N. N. Cowgill,* Edward F. Berkley.

Laity.—Mr. James Anderson, Jr., Harry I. Bodley,* Dudley M. Craig, Simon S. Bucklin.*

OHIO.

Clergy.—Rev. William A. Smallwood,* Joseph Muenscher,* J. T. Brooke, D. D.,* Erastus Burr.*

Laity.—Mr. Columbus Delano, O. T. Reeves,* Matthew G. Mitchell, David K. Este.*

INDIANA.

Clergy.—Rev. Robert B. Croes,* Solon W. Manney,* Benjamin Halsted,* William Vaux.*

Laity.—Mr. Peter P. Bailey,* Henry C. Carter,* George H. Dunn, Henry J. Rees.

ILLINOIS.

Clergy.—Rev. Samuel Chase,* Charles Dresser,* G. P. Giddings,* Charles V. Kelly.

Laity.—Mr. E. Moore, J. W. Chickering, S. H. Treat, B. Gillette.

MICHIGAN.

Clergy.—Rev. Francis H. Cuming,* Charles C. Taylor,* A. D. Cole,* Joseph S. Large.*

Laity.—Mr. J. W. Gordon, A. B. Palmer,* P. E. De Mill,* C. W. Lane.

MISSOURI.

Clergy.—Rev. A. D. Corbyn, W. Griswold,* E. H. Cressey, G. W. Sill.

Laity.—Mr. Josiah Spalding, J. P. Doan, G. W. Morton, Edward Mead.

(*) Present at the opening of the Convention.

A quorum of both orders was found to be present.

The minutes of the preceding day were read, amended, and approved.

Deputies, who were not in attendance at the opening of the Session, presented certificates, and took their seats accordingly.

The Secretary reported, that in accordance with the joint resolution of the House, he and the Secretary of the House of Bishops, had applied to the Rector of Trinity Church, and had succeeded in obtaining the use of St. John's Chapel for the present Session of the Convention, on certain terms; whereon Judge Chambers offered the following Resolution: That the Secretaries and the Rev. Dr. Berrian be a Committee to make such arrangements as they may deem expedient, to regulate the admission of persons, not members of the House, into the galleries, and to preserve order.

The Secretary announced that he had appointed the Rev. Edward N. Mead, Assistant Secretary; which appointment was unanimously confirmed by the House.

The Rev. Wm. H. Moore moved that a Committee of two be appointed to make arrangements for the accommodation of the Bishops when they attend the deliberations of this House, and to appropriate certain pews for the exclusive use of the members of this House, assigning to each Deputation their respective seats, to be fixed by lot; which was carried, and he and Josiah Collins, Esq., were appointed such Committee.

The Rev. Francis H. Cuming moved that the House do now take a recess of one hour, to enable the Committee to make the proposed allotment of seats; which was opposed by Mr. Memminger, but finally carried by a majority of *one.*

12 1-2 O'CLOCK.—The House came to order, when the Rev. Mr. Moore read the report of the Committee of arrangements allotting the pews to the use of the Bishops and the respective Delegates, which were occupied by them accordingly.

The secretary then announced the following Standing Committees, appointed by the Chair:—

I. COMMITTEE ON THE STATE OF THE CHURCH.—The Rev. Dr. Burroughs, Dr. Clapp, Mr. Taft, Dr. Brown, Dr. Barry, Thomas Billop, Dr. Empie, Mr. Young, Dr. Rutledge, A. Matthews, Charles Goodrich, Wm. A. Smallwood, Samuel Chase, Charles C. Taylor, Mr. Burgess, Dr. Vinton, Dr. Burgess, Dr. Van Ingen, Dr. Bull, James A. McKenny, Dr. Drane, Dr. Neufville, F. R. Hanson, Dr. Wheat, James Craik, Robert B. Croes, W. Griswold.

II. COMMITTEE ON THE GENERAL THEOLOGICAL SEMINARY.—Rev. Drs. Hanckel, Jarvis, Mead, Sherwood, Crocker, Messrs. I. F. Redfield, William C. Rives, S. J. Donaldson, D. K. Este.

III. COMMITTEE ON THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.—Rev. Drs. Croswell, Ogilby, Crocker, Forbes, Van Ingen, Messrs. R. F. W. Alston, Edward A. Newton, E. S. Wilkinson, S. H. Huntington.

IV. COMMITTEE ON THE ADMISSION OF NEW DIOCESES.—Rev. Drs. Berrian, Bull, Brooke, Hicks, Messrs. Cuming, Burnett, Bodley, Cope, Duncan.

V. COMMITTEE ON THE CONSECRATION OF BISHOPS.—Rev. Drs. Croswell, R. Mason, Edson, Messrs. Memminger, Trapier, Griswold, Ogden, Collins, Campbell.

VI. COMMITTEE ON CANONS.—Rev. Drs. Jarvis, Mead, Hawks, Forbes, Messrs. McGuire, Evans, Chambers, Jones, Ingersoll.

VII. COMMITTEE ON EXPENSES.—Rev. Dr. Proal, Revs. Messrs. Wiley, Codman, Conyngham, Dunn, Walker, Parker, Russell, Lobdell.

VIII. COMMITTEE ON UNFINISHED BUSINESS.—Rev. Drs. Brooke, Jones, Rev. Messrs. H. W. Lee, Franklin, Garnett, Pratt, Appleton, N. Smith, Pierrepont.

IX. COMMITTEE ON ELECTIONS.—Rev. Dr. Bowman, Rev. Messrs. Preston, F. H. Hubbard, Reed, Babcock, Giddinge, Conley, Gifford, Hudson.

X. COMMITTEE ON PRAYER BOOK.—Rev. Drs. H. M. Mason, Ogilby, Gregory, Morton, Rev. Messrs. W. H. Moore, A. F. Freeman, Carter, Colston, S. Church.

The Triennial Report of the Trustees of the General Theological Seminary was presented and referred to the Standing Committee of the same.

The Constitution of the Church in the Diocese of Wisconsin, together with a memorial, adopted at its Primary Convention, praying for admission into union with the General Convention, was presented, and referred to the Standing Committee on the same.

The Rev. James Pratt announced that the Diocese of Maine had unanimously elected the Rev. George Burgess, D. D., of the Diocese of Connecticut, to be the Bishop of the Diocese of Maine, and presented the proper credentials, which were referred to the Standing Committee on the Consecration of Bishops.

The Rev. Mr. Moore moved that 400 copies of the list of the House be printed. Carried.

The Rev. Dr. Proal moved that the Deputies from each Diocese represented in this Convention be called on to-morrow to state to this House what Documents they have to present to the House, agreeably to Canon VIII. of 1841, and to lay the same on the Secretary's table; and also to pay to the Treasurer the Quota required by Canon X. of 1838, towards the expenses of this Convention.

Also, that the Deputies from each Diocese should be requested to present, at the opening of the Convention, to-morrow, the certificate required by Canon LV. of 1832, in relation to the Trustees and Funds of the General Theological Seminary, and that the Testimonials of all those claiming to be members be referred to the Committee on Elections.

The Rev. Charles Dresser announced the election of the Rev. James B. Britton of the Diocese of Ohio, to be the Assistant Bishop of the Diocese of Illinois, and presented the proper credentials, which were referred to the Standing Committee on the Consecration of Bishops.

The Secretary moved that Clergymen of the Protestant Episcopal Church, Trustees, Professors and Students of the General Theological Seminary, other Students of Theology who are candidates for Holy Orders in this Church, and former members of the House of Clerical and Lay Deputies, who may be in the city during the meeting of this Convention, be admitted to the sittings of this House.

To which, on Judge Chambers motion, was added together with the vestry of Trinity Church, in the city of New York.

The Rev. Edward Neufville, D. D., presented a memorial from the Diocese of Georgia, in reference to the establishment of a General Ecclesiastical Gazettee under the direction of the General Convention, which, on motion of the Rev. J. B. Gallagher, was referred to a joint Committee of five; viz., the Rev. Dr. Hawks, (La.) Dr. Sherwood, (N. Y.) Croes, (Wis.) Stevens, (Geo.) Tucker, (S. C.)

The Rev. John Murray Forbes, D. D., then rose to present the Resolutions adopted in the late Convention of the Diocese of New York, relating to the Right Reverend the Bishop of the Diocese; when a solemn and most impressive silence immediately pervaded the whole House, harmonizing not only with the feelings of the speaker, but with those of his audience.

"I am sure, Mr. President," said the Rev. gentleman, "I am sure I shall have the sympathy of every member of this body, when I say that I know not how appropriately to introduce to this House the subject with which I have been charged by my colleagues, and with which they and I have been intrusted by the Diocese we represent on this floor. The subject to which I refer, is the Resolutions lately adopted by the Diocesan Convention of New York; and when I say that I know not how appropriately to present them, I mean, Sir, with such accompanying remarks as may be perfectly respectful to this body, and to *that* with which we are conjoined in this Convention—unexceptionable for their tone and temper, and indicating the feeling of men, who are conscious that they are entrusted with great interests; interests, Mr. President, that cannot safely be trifled with; interests that can never be sacrificed, but with the most disastrous and deplorable results.

It is known to you, sir, and to the world, that for the long period of three years, the Church in this Diocese has been suffering under peculiar trials and difficulties; evils upon evils, meanwhile, growing up and gathering strength, and spreading far and wide, the full consequences of which are yet in the future.

We have presented to the world the anomaly of a Church without its head, or rather of a body with its head hanging suspended by its side.

But, sir, we feel that the time has now come in which something is to be done; something to relieve this anomaly, and remedy these evils,—when the claims of justice should be heard, and the best interests of this great Diocese regarded; and all, moreover, in accordance with the Constitution of the Church to which we belong.

Such is the general expectation of the Church in New York—such the purport of the Resolutions she has transmitted to this body. When these Resolutions, sir, have been read, I design, with the leave of the Chair, to move that they be referred to a joint Committee of both Houses, to inquire and report what measures may be proper to be taken in the premises.

I will only further add the expression of a hope that this most important subject may be approached and considered by this Convention with that calmness, thoughtfulness, anxiety, and prayerfulness which it demands. I trust, sir, that each Diocese represented here will try to make our case her own, and accord to the Church of New York that measure of justice and that sincere interest for her welfare which this Diocese ever *has* and ever *will* accord to every sister Diocese in any thing like a similar calamity. The Resolutions alluded to are these:—

Resolved, As the solemn conviction of this Convention, that justice to the Church in the Diocese of New York, as well as its best interests, demands that it be relieved from its present anomalous position.

Resolved, That the General Convention be, and is, hereby, requested to give to the Church, in this Diocese, such relief as may be consistent with its powers.

Resolved, That a copy of the foregoing resolutions be transmitted to the next General Convention.

Resolved, That when the Convention adjourns, it adjourn to meet at such time and place as may be designated by the Standing Committee of the Diocese, provided that at least thirty days, notice be given of the same.

Rev. Dr. Forbes then offered a resolution to the effect that, the House of Bishops concurring, a joint special Committee of seven be appointed to take into consideration the subject, and report what measures are proper to be taken in the premises.

Mr. Memminger rose to respond to the remarks made by the Rev. Dr. Forbes, and said he trusted that the Resolutions just read would meet the unanimous consent of the House. The peculiar position of the Diocese of New York is entitled to the deepest and calmest consideration; and it is a happy thing for the Church that there are assembled in this House gentlemen, clerical and lay, from portions of the Union who take no part in the excitement that has prevailed in this Diocese, and who are ready to meet the gentleman's demand with the calmness which the case before them demands. And as I know (he continued) that there are gentlemen desirous of contributing all in their power to the settlement of the question, I will, before the vote is taken, throw out a few considerations, by which gentleman can direct their minds to the consideration of the subject—to act as a pioneer for them, by cutting away the brushwood and other obstacles that prevent them from seeing clearly, so that when the Committee make their Report they may deliberate on the course they will take. For myself, I have formed no opinion, but I will throw out a few suggestions which I think will tend to promote harmony and good feeling. In doing so, I do not undertake to discuss the question, but merely to state a few propositions. We do not meet here as a Court or legislative body, to pass sentence on or to legislate on any special case. There are three parties interested in this case—the Diocese of New York, the suspended Bishop, and the Church at large. All these interests have to be considered, and, in my opinion, it is necessary that a law should be passed which should declare in what position sentence of indefinite suspension places a suspended Bishop. Again; supension and degradation are different, and we should say by law on what terms a party indefinitely suspended should be restored. That is a matter for the consideration of the Convention. It occurs to me, that at the least he ought not to be restored on better terms than on those on which he was originally inducted into office; he should present to the Church the same claims which he originally presented, and it were therefore an act of justice to all parties, the Bishop himself—the Diocese and the Church, that a suspended Bishop, in order to be restored, should pass through the same ordeal that he passed through at his original induction. If there should be a Canon of this kind made, the Convention will have done its duty. It will have provided for the restoration of suspended Bishops on one hand, and on the other will give the Diocese authority to terminate suspensions. It is important that gentlemen should have something before them on which they may meditate; and although he (the speaker) has thrown out these views, he feels himself free to adopt any course that may be in his view beneficial to the Church. He concluded by saying, that he trusted the Committee would be appointed by the Chair, of gentlemen from such quarters of the country, that they can deliberate on the subject with calmness, and present such a Report as will lead to almost a unanimous conclusion.

The resolutions were referred, unanimously, and the following named gentlemen were nominated by the Chair as the Committee:—

Rev. Dr. Jarvis, Connecticut.
Rev. Dr. Burroughs, New Hampshire.
Rev. Mr. McGuire, Virginia.
Rev. Dr. Van Ingen, Western New York.
Hon. Judge Jones, New York.
Hon. Judge Chambers, Maryland.
Mr. R. F. W. Alston, South Carolina.

The Rev. Francis H. Cuming offered a substitute for Canon I. of 1844, "Of the Expenses of General Conventions," and desired that it might be referred to the Standing Committee on Canons. Referred.

The Rev. Mr. Moore inquired whether the committee appointed at the late General Convention on "Canons," were ready to report.

The Rev. Dr. Jarvis replied they were not, and assigned as the reason, that they had not been called until June, when they could not form a quorum; but that they were now about to meet, and would be enabled to report progress during the sitting of the present Convention.

Rev. Dr. Hawks remarked that this need not prevent the introduction of new Canons, if such were to be proposed.

It was moved, and adopted, that the daily sessions of the House terminate at 3 o'clock.

The Rev. Thomas John Young, of S. C., offered, in order to check unnecessary discussion, a new rule of order, No. 13, a resolution to limit by vote without debate, the admission of every subject offered for the consideration of the House.

Mr. Williams, Va.; moved to lay it on the table for the present, which being removed,

Judge Chambers offered sundry considerations in favor of the proposed Rule; to which Mr. Williams replied. The Rev. Drs. Hawks, Neville, and Ogelby, took part in the discussion; the latter gentleman offered an amendment, that the decision should be made by a majority of two-thirds of the House.

Mr. Newton, Mass.; moved, in order to give time for reflection, the subject be laid on the table, which being carried,

Mr. David B. Ogden moved, as there was no business before the House—the Committees not being ready to report, that the House do adjourn until 9 1-2 o'clock, A. M., the next day.

The House adjourned.

THIRD DAY'S SESSION.

Friday, Oct. 8th, 1847.—The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Dr. Wainwright, assisted by the Rev. Dr. Mead reading the Lessons.

The Roll of the House was called by the Secretary.

The Minutes of the preceding day were read by the Assistant Secretary, and approved.

The Secretary distributed printed lists of the House.

A message from the House of Bishops, communicating a resolution of concurrence in the appointment of a joint Committee to consider and report on the Resolutions presented the day preceding by the Rev. Dr. Forbes, was read by the Secretary. The Committee on the part of the House of Bishops, are Bishops Brownell, Hopkins, Ives, Otey, Lee, Cobbs, and Potter.

Another message was also received from the Upper House, to the effect that they will adjourn each day at 3 P. M.

The Rev. Dr. Jarvis moved, that the members of the Standing Committee of the Diocese of New York, and members of the Board of Missions who may be in the city, be added to those admitted of favor to the sittings of the House. Adopted.

Judge Chambers offered a proposition to inquire into the legislation of the Church, and to enact by Canon that no Diocese shall hereafter have more than one representative in the House of Bishops. Adopted.

He wished it to be properly understood. It was merely a proposition to enquire, not necessarily involving anything more than the enquiry. The proposition was this:

Be it resolved that the Committee on Canons be instructed to enquire into the expediency of providing a canon, by which each diocese shall have one representative, and no more than one, in the House of Bishops, provided, however, that it shall not apply to any diocese now having an Assistant Bishop in that House. Adopted.

Rev. Richard S. Mason, D.D., N. C.; moved that the Committee on Canons be instructed to enquire into the expediency of repealing Canon 1, of 1789. "In this Church there shall always be three orders in the ministry, viz., Bishops, Priests, and Deacons," which was lost.

The Rev. Dr. Ogilby, N. Y.; offered a Resolution, referring it to the Committee on Canons, to enquire into the expediency of excluding any Assistant Bishop from acting in any judicial tribunal in which his Bishop shall be a principal. Carried.

Mr. Evans next moved that it be referred to the Committee on Canons, to provide for the settlement of differences, arising between a Bishop, who is a rector, and his congregation. Carried.

Rev. Er. Lee, of Massachusetts, moved to inquire into the expediency of amending Canon 34, of 1832, so as to make provision for the summoning of a smaller number of presbyters to decide differences between ministers and their congregations to be referred to the proper committee. Referred.

Rev. Mr. Young called up the resolution in reference to the new rule of order he had proposed the day preceding.

Mr. Memminger proposed that the vote on taking it off the table, should be a test vote which was agreed to, when the House refused to take up the Resolution.

The Rev. Dr. Hawks offered an explanation in reference to the remarks he made the day before, respecting the Committee on Canons, so that it might not appear the Bishop, who was the chairman of the Committee, had given an opinion before he had called the Committee together.

The members of the different deputations handed in the documents called for yesterday.

The Hon. Judge Burnett was, in the absence of the Treasurer of the Convention, appointed by the chair to act in his behalf. The Judge declined the acceptance of the office, as he expected to be obliged to leave the city, and Mr. Daniel Russell was therefore unanimously appointed.

The Rev. Dr. Forbes asked some gentleman who had voted on the subject, to move a reconsideration of the vote on Canon 1, of 1789, which was moved by the Rev. Mr. Gay, of Florida, and carried.

The Rev. Dr. Mason then gave his reason for wishing the repeal of the said Canon; it was, that the Canon was unnecessary in his opinion. It cannot mean that there shall be three orders of ministers in the convention, neither can it be presumed that the convention can by canonical enactment, take away the three orders of ministry. Those orders stand on higher ground than canonical enactment. It appears to me, he said, that the Canon, if Canon it is, is not only nugatory, but actually injurious. I cannot consider it as a Canon, for a Canon is for the enforcement of some act, or the forbidment of some act neither of which is done by this Canon.

Rev. Dr. Van Ingen rose and said, the question was, was the canon passed before the rubrics, or was it passed for the purpose of enjoining any particular act. There are three orders of ministers in the Church of God, and are our Bishops to say, that in every diocese there are to be parties representing these three orders? The question was the passage of this Canon, mere scaffolding for the erection of the Church, before the adoption of the rubrics?

Rev. Dr. Hawks, we believe, remarked that though the Canon was originally passed in 1789, yet it dates also from 1832, when all the Canons were adopted by the General Convention.

Judge Chambers observed that the Canon enacts nothing.

Dr. Van Ingen continued. The Canon contains nothing, nor does it provide for anything. It is inoperative—a mere declaration that there shall be three orders, Bishops, Priests, and Deacons, and means no more than any other abstract proposition. Neither could the Bishops enforce it, if so disposed, because in some dioceses all of the ministry might be Deacons.

Rev. Dr. Forbes rose and asked what was the use of debating the question at this stage. The motion is only one of reference to a Committee, and to debate the merits of the subject would, in his opinion, be forestalling the action of the Committee to whom it may be referred. He hoped the Resolution would pass without further debate.

Rev. Dr. Neufville, of Georgia, moved as an amendment, that the forty-first Canon be included in the Resolution. This Canon reads as follows:—

"All persons within this Church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation."

Judge Chambers rose and denied the propriety of including this latter Canon in the Resolution. In one case no punishment can be inflicted, but in the other it can. He who violates the forty-first Canon, commits an offence for which he could be punished, but nothing of the kind can be done under the first Canon.

Rev. Dr. Neufville said, that although he did not pretend to be as deeply learned in the law as his friend who last spoke, he always thought that a law to be operative, should carry with it the punishment which a disobedience of it would entail upon him who transgresses it.

Rev. Mr. Gallagher begged that the amendment might not be passed.

Mr. Memminger also spoke a short time against the amendment being included, and hoped that it would be withdrawn by the mover. It was withdrawn, and the debate turned upon the first Canon.

Rev. Dr. Croswell was of opinion that the Canon should stand as it is. There is, he always thought, such a thing as discipline in the Church, which affected not only laymen, but clergymen. There is a provision for trying clergymen for violations of discipline; and if there was no Canon on the subject he would like to know how proceedings could be instituted? If there were no Canons, a clergyman might disseminate heresy among his flock. He had no objection, however, to referring it to the Committee.

Mr. Cuming hoped the Resolution would not pass, as a bad use of it would be made by sectarians.

Mr. Evans said the Canon now under consideration was passed in 1789, at which time the ordinal was not adopted, and that Canon was intended as a declaration that there should be three orders in the ministry—it was, in fact, as his reverend friend had said, a scaffold on which the ordinal was to be erected. It has been re-enacted, for the ordinal says there shall be three orders in the ministry. As for clergymen preaching heresy, as has been said, no clergyman could do so, for repeal the Canon, or not, he could not preach congregationalism in this Church. The ordinal is our guide, and it says distinctly there must be three orders. It even goes further than the Canon—it says there must be three orders, not because it is our opinion that such should be the case, but because there are three orders in the Church of God.

Rev. Dr. Croswell replied.

Mr. David Hudson, of W. N. Y., also offered a few brief remarks on the subject, and hoped that as the question before the House was only one of reference, the debate on the merits of the question would cease.

The question was then taken, and the Rev. Drs. Proal, and Ogilby, being appointed tellers, the Resolution was referred by a vote of 64 to 56.

The Rev. Dr. Wheat, *vice* Mr. Rogers, was added to the Committee on the Book of Common Prayer.

There being no business for the action of the House of Deputies,

Mr. Memminger, of S. C., moved an adjournment.

The Chair said that it was expedient, as the Standing Committees wanted opportunity to organize. The House then adjourned till the morning.

FOURTH DAY'S SESSION.

Saturday, Oct. 9, 1847.—The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Samuel F. Jarvis, D.D., Rector of the Church of the Holy Trinity, Haddam, Conn., assisted by the Rev. Edward Neufville, D.D., Rector of Christ Church, Savannah, Geo., reading the Lessons.

The reading of the Roll, was on motion, dispensed with.

The Minutes were read by the Assistant Secretary and approved.

The Secretary gave notice that the Treasurer was in waiting in the adjoining Sunday School Room, and ready to receive the *Quota* to be paid by the respective Dioceses.

The Rev. Dr. Brooke, as Chairman of the Committee on Unfinished Business, requested the members to make known to him what unfinished business they might have before the House.

The Rev. Joseph R. Walker, S. C., offered the following.

Resolved, That the House of Bishops be requested to express to this House, its opinion on the expediency of providing among the occasional prayers of the Prayer Book, one for safety from perils in travelling by land, with an appropriate thanksgiving; and also a form of thanksgiving for the recovery of a sick child.

The Rev. gentleman then went on to say that he thought the necessity for making the provision contemplated by this resolution was very obvious. They had a prayer for the recovery of a sick child, but no thanksgiving. He had often felt embarrassed and mortified when a grateful mother wished to return praise for the recovery of her sick child, that the church had made no provision for such a case. The necessity for a prayer for persons about to go on a long journey he considered equally obvious. They had a form of prayer for a person about to go to sea, but none for a person travelling by land.

The Rev. Charles Mann, Va., proposed to amend the resolution adding thereto, "and also to modify the prayer in reference to a state of war," which being accepted.

Rev. Dr. Jarvis observed that the deficiency referred to, was owing to an inadvertent omission at the time the present Prayer Book was adopted. Previous to that time, there were forms of prayer covering the case under consideration. By restoring to the Prayer Book the two Rubrics to the English Prayer Book, in the general prayer for all conditions of men, and the general thanksgiving, the deficiency would be remedied. He moved a substitute to the resolution to effect this object.

Rev. Dr. Hawks concurred with the gentleman from Connecticut, as to the omission in the Prayer Book, but thought the resolution would cover the whole matter. He very much admired the mode which had been proposed by his respected friend from S. C., because he thought it both respectful and desirable. Instead of requesting the House of Deputies to make the change, it was more becoming to request the House of Bishops to do it. He thought they had better send the request to them in the form of the resolution, as it would indicate distinctly the points in which the House of Deputies desire a remedy. It was well known that he was no advocate for tampering with the Prayer Book. That book was one of the safeguards of the church. He should not, therefore, be hasty in approving of the proposed change; yet he thought it desirable to ask the opinion of the House of Bishops in the case.

A message was here received from the House of Bishops, stating that they had concurred in the resolution referring the memorial of the diocese of Georgia, respecting the establishment of an ecclesiastical gazette, to a joint committee of both houses; and that they had appointed Bishop Ives, Elliott, and Potter, on the part of the House of Bishops.

Rev. Dr. Ogilby of N. J., moved to amend the resolution by substituting for the last clause, the words "to provide a prayer for the restoration of peace." This he proposed for the purpose of giving more definitiveness to the character of the proposition. He felt that it was desirable in the extreme that the church should present itself constantly as an intercessor for peace during a state of war. This it did generally, but there was need of more definitiveness in their prayers on the subject.

Rev. Mr. Mann said he had been from home for two months, during which time he had rarely heard the prayer for a state of war introduced into the service of the church. The prayer in the Prayer Book was considered so inappropriate to the present state of the country, that many clergymen omit it altogether.

Rev. Dr. Ogilby was not aware of any objection to the present prayer in itself; if any objection to it existed, he should propose to add the words, "and also to provide a prayer for the restoration of peace."

Rev. Dr. Forbes desired to say that he agreed generally with the remarks of the previous speaker—especially with regard to asking the opinion of the House of Bishops before taking any action on the subject, and especially to enquire whether, in their opinion, it is desirable to make any alteration in the book of prayer, and what. This he considered the most respectful mode of getting at the subject. He moved it a substitute for the whole.

Rev. Dr. Morton, of Philadelphia, moved to commit the whole subject to the Committee on the Prayer Book.

Judge Chambers, of Maryland, thought it would be well before passing upon the subject, to reflect upon the consequences of the vote they were about to take. He would cheerfully exercise all due respect for the House of Bishops, but he thought that after their opinion had been asked, the members of that house were completely manacled. He was not prepared to say—he presumed the members of that house were not prepared to say—that they would make any change in the Prayer Book which the House of Bishops might require. He regretted the desire which had been expressed for any change whatever in the Prayer Book. With regard to the necessity of the change proposed, he could not agree with the gentleman They already had prayers which amply covered the cases referred to. He deprecated any encroachment upon the principle of holding the Prayer Book sacred. It was sacred from its intrinsic merits and from its antiquity. It was venerable, and if they would suffer it to remain unmutilated, the disposition to let it remain unaltered would increase. He earnestly hoped the house would hesitate before they placed themselves in a predicament which would oblige them to do an act which he thought was not acceptable to a large proportion of that body. With this view, he would move to lay the motion on the table, if the gentleman from North Carolina would not consider it an offensive mode of disposing of the subject. He would withdraw the motion, if there was any objection to this course.

The motion to refer the subject to the standing committee on the Prayer Book was renewed, when.

Judge Chambers withdrew his motion, observing that he did not hear the motion of reference when first made.

Rev. Dr. Mead, the secretary, thought there would be a gross impropriety in sending this subject to the House of Bishops before it had been referred to a committee of the House of Deputies.

Rev. Dr. Hawks rose to correct a misapprehension into which his learned friend from Maryland had fallen. He did not say that he committed himself to adopt the course which might be recommended by the House of Bishops; he was content with the Prayer Book as it was. He had stood and should stand shoulder to shoulder with his friend from Maryland, against every attack upon the Prayer Pook. He favored a reference to the House of Bishops, because he believed they would give an opinion against any alteration. He was perfectly willing to have the subject referred to a committee for consideration, but not to have the subject brought formally before the House for their action. Admitting that there was an important omission in the Prayer Book, he feared that in attempting to remedy the matter they would be opening a door to numerous other evils which he should most seriously deprecate.

Rev. Dr. Brooke, rose to protest against the sentiment that they were going to commit themselves to accept of any proposition from the House of Bishops. He hoped that such a sentiment would not be entertained for a moment. It was assuming in some sense at least the infallibility of the House of Bishops. The choice between them seemed to lie between a reference to a committee of that House and to the House of Bishops. He preferred a reference to the House of Bishops. Their intelligence, experience, and carefulness, as well as the smallness of their numbers, constituted them the most proper body. He should consider it no disrespect to a committee of this House to refer the subject to the Bishops.

Rev. Dr. Van Ingen, concurred in the view that the most proper mode was to consult the House of Bishops; but it was proper to inquire whether the House of Deputies were willing beforehand to express themselves ready to act at all upon any proposition which the Bishops might recommend. He doubted whether such was the fact, and should, therefore, vote against sending the subject to the House of Bishops. He was opposed to any alteration in the prayers, proposing to render them more applicable to particular cases. The Rev. speaker contrasted the difference of the Church system with that of the Sects. Particularity is resorted to by them, in order to quicken devotion, but this particularity belongs with us to the closet, and not to the public assemblies, and if adopted in our Book of Common Prayer, it might be carried on to an expansion of our Hymns also, all which is inconsistent with our system, and would impair the excellence of our service. It would be an injurious precedent. If allowed, would by and by, be called upon to add to their list of hymns, as well as prayers, and the excellence of service would be impaired.

Rev. Dr. Neville, said he hoped the question would be taken. He objected to any argument as to the merits of this case.

Rev. Dr. Ogilby, asked for the reading of the Resolution, and moved to limit the Convention to the single question, whether it was expedient to make the proposed inquiry of the House of Bishops. Rev. Dr. Forbes withdrew his substitute.

Rev. Dr. Morton moved that the whole subject be referred to the Committee on the Book of Common Prayer.

Rev. Charles V. Kelly, that the whole be left to the Committee to report.

Mr. Page of North Carolina, then moved to lay the whole subject on the table; which was carried.

The Rev. Dr. Croswell presented the Report of the Standing Committee on the consecration of Bishops, stating that they had before them testimonials in behalf of the Rev. George Burgess, Bishop elect of the diocese of Maine, and reported the same, in order for receiving the testimonials of this house. At the suggestion of the Secretary, the report was withdrawn by the Committee to correct an informality; which was done.

The Rev. Dr. Berrian, Chairman of the Committee on the admission of new Dioceses, to whom had been referred the application of the Diocese of Wisconsin for admission into this Convention, presented a favorable report; which was accepted.

After some informal discussion, relative to an amendment of the 9th rule of order,

Mr. Williams moved that a Committee on the rules of order be appointed, to whom might be referred the proposition to amend the 9th rule of order, so as to make a motion to lie on the table not debateable.

Mr. Memminger was not in favor of any alteration in the rule which would have a tendency to prescribe freedom of debate. He was opposed to the proposition.

A message was here received from the House of Bishops, stating that they had passed a Resolution that the next session of the General Convention shall be held in the city of Philadelphia.

After considerable discussion of no general interest, with reference to an amendment of the 9th rule of order.

Judge Chambers moved, that a Committee of three be appointed, to whom it should be referred to report if any, and what change shall be made in the 9th rule of order.

The motion prevailing, Dr. Ogilby, Mr. Williams, of Va., and Mr. Seymour, were appointed that Committee.

The Standing Committee on the consecration of Bishops having revised their report, submitted a resolution directing the Secretary to prepare the appropriate document for the signatures of the members of the house, preparatory to the consecration of Bishop Burgess, which was agreed to.

A desultory debate ensued, on a motion referring back to the Committee on Elections their report, for them to say, in addition to what they stated in it, that the persons substituted by the Church authorities in place of such delegates as were chosen in the ordinary way at Diocesan Conventions, but who by sickness or other causes, had been prevented from attending, are entitled to seats in this Convention.

Rev. Dr. Hawks offered a substitute for the resolution to refer back, a resolution that such members as have attended the Convention as substitutes, as above mentioned, are members of the Convention, and that

their names be entered on the list of delegates by the Secretary.

Judge Huger of S. C., denied the legality of the right of such substitutes to sit in the Convention, inasmuch as the constitution of the church expressly declares that the delegates shall be chosen by the diocese directly.

Mr. Colston, of Va., thought some expression of opinion on this subject advisable, as it would tend to make the proceedings on the election of delegates more regular hereafter.

Judge Huger said an important principle was involved in the case, and he would have a contempt for the Convention, if it lost sight of it in favor of any individual. The constitution is express on this subject, and as the Conventions of the Dioceses are the constituents of the General Convention, the delegates must come from them directly.

Judge Chambers said, if he understood the gentleman from South Carolina, he says that there should be no departure from the constitution of the church in this matter; and another, that the delegates should be admitted under protest. He disagreed with both of them. Constitutions are constructed briefly. And the men who framed this one had seats in this Convention. Many of them have had seats here from the time of its adoption, and he thought, and has always heard, that cotemporaneous expositions of Canons and Statutes or any other instrument, are always received as the interpretation of them, and the manner in which this interpretation of the constitution in former cases has been made, was with liberality. The church knows that no member, except one who desires to serve her, will seek in this Convention. It never was intended that such men should be under strict rules of form. If any one has reason to complain, it is the State Convention.

Mr. D. Hudson, W. N. Y., referred to the constitution, and said there was a provision in it which provides that in case the Diocesan Convention neglected to elect delegates to the General Convention, if it appear that some other authority of the Diocese has appointed delegates, such delegates shall be entitled to represent the Diocese from which they come.

Mr. Colston, of Va., read a portion of art. 2 of the constitution, in support of the right of the substituted delegates to sit in the house, in the following words:—"If the Convention of any Diocese should neglect or decline to appoint Clerical deputies, or if they should neglect or decline to appoint Lay deputies, or if any of those of either order appointed should neglect to attend, or be prevented by sickness or any other accident, such Dioceses shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether Lay or Clerical. And if, through the neglect of the Convention of any of the churches, which shall have adopted, or may hereafter adopt, this constitution, no deputies, either Lay or Clerical, should attend at any General Convention, the church in such Dioceses shall nevertheless be bound by the acts of such Convention."

Rev. Dr. Wheat, of Tenn., said the Convention on former occasions had ratified the appointment of delegates by Bishops, and he could see no good reason for departing from the practice now.

Rev. Mr. Mann, thought the precedent dangerous, and though he venerates his own Bishop, as much as he venerates any thing this side of heaven, he would not give him power to appoint delegates to this Convention. In all future cases he thinks the Convention should require delegates to be elected in strict accordance with the constitution, but he had no desire to apply his remarks to the case under consideration.

Rev. Mr. Moore, thought it was time to have a decision on this matter. He referred to the journal of 1841, when the same subject was discussed, and when it was referred to a Committee to inquire and report whether the practice of Diocesan Conventions delegating to Bishops the power of nominating delegates to this Convention, was not a contravention of the 2d article of the constitution. The committee in that case recommended an alteration of the constitution, but the subject was indefinitely postponed.

Judge Chambers said the quotations from the journal of 1841, corroborated the remarks he made. That Convention thought the practice settled, and refused to alter it.

Rev. Dr. Hawks, said he was not in favor of repealing a practice which has existed so long, and by so doing commit an injustice on the delegates who have attended here in pursuance of such practice.

Mr. J. R. Ingersoll, of Pa., said it is a general principle that delegated power cannot be delegated. In the charter of the church, the appointing delegates is delegated to the Diocesan Convention, and for those bodies to delegate it again would be a contravension of that principle. It is another principle that every body shall judge of the qualifications of their own members, and their guide in doing so in this case is the constitution of the church. In deciding this question, the Convention is obliged to bow to the constitution, irrespective of individual sympathy.

Rev. Mr. Mann, denied the universality of the principle laid down by Mr. Ingersoll, but he admitted its adoption in the United States. Some countries have adopted the principle that parties to whom power is delegated cannot delegate it again, and this house may or may not adopt it, as it pleases. If our judicial decisions have been made according to the construction of certain statutes, the decision is binding, and as the Convention has so construed the constitution that delegates appointed in the manner referred to, are entitled to their seats, we are bound to go by those decisions. He was opposed to the passage of Dr. Hawks' resolution, and would suggest that it be modified, so that it be referred to the Committee on Elections to report that the gentlemen are duly elected members of the Convention.

Rev. Dr. Hawks, thought that the argument of the gentleman from Pennsylvania was erroneous, for according to the principle, *qui facet per alium, facit per se*, the Diocesan Convention had the right to delegate this power to the Bishop.

Mr. Wharton, of Pa., agreed with Mr. Ingersoll in the principle, that power delegated to a body cannot by that body be delegated to any person. He read the fourth article of the constitution of the church, providing for the manner of selecting Bishops, and asked if the power of the proper persons to elect a Bishop, were delegated to the Standing Committee of a Diocese, and they elected a Bishop, whether such Bishop's election would be valid? He denied that long continued vicious practice could legalize the appointments made in this way, particularly when the constitution laid down express rules on the subject.

Hon. Wm. C. Rives, of Va., reviewed the arguments on both sides, and said, that some persons think there is a difference between the phrase "chosen and elected." Now, I suppose, said he, that no person will draw a distinction between the phrase "appointed" and "elected"—those words are used in the constitution. The first article of the constitution says, the Bishop shall be "chosen," &c., and in the second article, the word "appoint" is used in the same meaning. The constitution of the United States says, in regard to the election of Senators, in one place, that they shall be "chosen," and in another part the word "appointed" is used: and he inquired whether the Legislature of the States could delegate the power of choosing Senators to third parties. He agrees that delegates have been allowed to take seats under this defective practice, but he denied that the General Convention had ever decided upon the legality of the practice. The resolution before the house effects the constitution, and decides this very question in direct violation of the constitution; and no matter how disagreeable it may be for him to do so, yet he must insist that the evidence has been furnished that this question has been decided, or an expression regarding the legality of the practice of admitting delegates under such irregular certificates, given by the General Convention. He would, however, allow delegates appointed in this manner to sit in this Convention, waving for the present the constitutional question; but for the future he should insist that no delegate not elected in strict accordance with the requisitions of the constitution should be allowed to take part in the proceedings of this body. The time may arrive, and God grant it may be distant, when it will be absolutely necessary to scrutinize the authority by which delegates are appointed. He would modify the resolution under discussion, and not have it said that the members with defective certificates are constitutionally entitled to their seats, but that they are permitted to sit for this session. He moved that the subject be laid on the table till Monday morning.

Mr. Memminger offered an amendment to Dr. Hawks' Resolution, that the report of the Committee on Elections be referred back to them, to report that the members with these defective certificates are entitled to their seats, according to the practice of previous General Conventions on the subject.

Rev. Dr. Moad rose and said that the members of the House are to sign the documents in relation to the consecration of the newly elected Bishop of Maine, and he would like to know who are to sign them, and who are not? In view of these proceedings—it would be better to have the question of the legality of those members to seats, decided at once.

Hon. Mr. Rives said he hoped those gentlemen would consider themselves *prima facie* members of the Convention.

A motion to lay the subject on the table till Monday, was made and carried.

The House then adjourned.

Fifth Day's Session.

Monday, Oct. 11, 1847.—The House met pursuant to adjournment.

Morning Prayer was said by the Rev. Reuben Sherwood, D.D., Rector of St. James' Church, Hyde Park, N. Y., assisted by the Rev. Thomas John Young, Rector of St. John's Parish, John's Island, S. C., reading the Lessons.

The Minutes of the preceding day were read by the Assistant Secretary, and approved.

The Rev. Charles V. Kelly presented a certain document, relating to the appointment of the Assistant Bishop in the Diocese of Illinois, which on motion was referred to the Committee on Consecrations.

The Rev. Dr. Forbes, offered the following:

Resolved, That it be referred to the Committee on Canons to inquire and report if any, and what, alterations are necessary to be made in Canon 3, of 1844, entitled "of the trial of Bishops." Referred.

On motion of the Rev. Dr. Ogilby, the unfinished business of Saturday was taken up.

The Rev. Dr. Jarvis desired to make a report, but the Secretary said that it was highly necessary it should be known who the members are entitled to vote, and hoped that the pending question would be first settled.

With permission of the Chair, the Rev. Dr. Ogilby then proceeded to remark, that it would be recollected, the resolution as amended, stood thus:

"Resolved, That the report of the Committee on Elections be recommitted to them, with instructions to report as delegates entitled to seats in this Convention, those who may have been chosen by their respective Diocesan Conventions, or by a person or body authorized by such Diocesan Convention, in accordance with the practice of former General Conventions."

The Rev. gentleman remarked, his object in making the motion was to procure the sense of the Convention on the subject, so that the gentlemen appearing here with such certificates might be relieved from their embarrassments. The arguments of several gentlemen, he said, who had spoken on the subject, particularly the gentlemen from Virginia and Pennsylvania, are apparently so forcible that they cannot be shaken; but it seemed to him, that the question turns more on ecclesiastical polity than on constitutional law—were it the latter, he would be silent, as there are gentlemen present better qualified than he is to speak on the subject—but as he thinks it turns mainly on questions of ecclesiastical polity, he ventures, though with diffidence, to make a few remarks in reply to the arguments of the gentlemen referred to. The question is, have the Dioceses the inherent right to elect, choose or appoint, representatives to this Convention? This right he thinks they have, and he would submit that it cannot be taken away from, or relinquished by the Dioceses without great injury to the church. It is enough to refer to the fact that there are in the church, two divine principles of organization: one, that it has a head the world over—viz. a spiritual and Divine Head, who is LORD over all; by virtue of which headship the One Catholic Church is constituted one Body, and held together in a vital and perpetual unity—the other, that this grand whole is divided, on a principle of divine sanction, into parts or members, called Dioceses, each having over it a successor of the Apostles, who is to all the faithful in communion with him, the symbol of the Church's unity, and the representation of the one Divine and ever present, though invisible Head of the entire body of the Church Catholic. So that each and every Diocese the world over is an integral Church, having, by virtue of the Apostolic succession, all-needful power and prerogative for its internal economy and government, derived to it immediately from CHRIST, who said to His Apostles and their successors, severally as well as collectively, "Lo, I am with you always, even unto the end of the world."

If it be true that the church is one united whole and every particular church is an integral part of the whole, it follows that there are but two bodies which can be properly called the church, and that no body, purely conventional, such as is this body, (whose character is happily implied in its very name,) can be regarded as the original source of power. The original sources of power are the Dioceses which constitute the confederated church. If this be so, this constitution is a compact, not constituting the Dioceses, but simply declaring their rights, and he thought all doubtful phrases, in the constitution are to be interpreted in favor of the integral churches, so as not to impair those rights. They are to be interpreted in their favor, and not against them.

The argument already urged to show the independence of the Dioceses by virtue of the Divine Constitution of the Church of CHRIST, and the consequent conventional character of this confederation, is confirmed by the history of the first organization of the "Protestant Episcopal Church in these United States," independently of its Mother Church in England. Deputies, representing the Churches in the several States, and not the aggregate body of Churchmen in the country, met to consult for the perpetuation in this country of the one Holy Catholic and Apostolic Church in its integrity. This organization they proceeded to effect, and did effect, conformably to the principles of church polity which has just been advocated. It is true they were in some sense imperfect churches, incomplete in their organization; but not more so than any church is which is in GOD's providence left for a time without Episcopal oversight. But this does not affect the argument drawn from the fact that they proceeded to complete their organization as representations of the churches in the several States, and not as the representations of one congregation, spread over the whole land. One Diocese at least came into the confederation as a complete, as well as independent Church.

The Diocese of Connecticut was in all respects a complete Church before it came into union, and the views of other Dioceses were modified so as to accommodate it. He contended that the principles upon which the confederation was formed cannot be changed—that we are not the source of power—do not represent, strictly speaking, the body of the church, but are here the representatives of Dioceses, and each delegation speaks the voice of its Diocese, and by agreement the majority of the voices represented go forth as the voice of the whole. If this be correct, we must be guided in the decision of this subject by these principles, and must construe all doubts in favor of the Dioceses. Whatever may be true of the principle that a delegate cannot delegate his trust to a third party, it is certainly true that an original party may employ any agent to do its wish; and I therefore think, said he, the argument of the learned and honorable gentleman from Pennsylvania, not applicable to the case. The gentlemen who appear here, claim seats by virtue of certificates from parties authorized to grant them. He would, therefore, submit that whether we consider the organization of the church, and the principles of the compact, the only question that can be raised, is this: have these parties been appointed by a power, or authority recognised by the Conventions of the Dioceses from which they come? If there has been mal-practice in this respect, let not the Convention strip the Dioceses of their rights, but let the certificates be rigidly scrutinized.

He would now refer to the danger of laxity in determining clauses of the constitution, which was urged by the gentleman from Virginia; and he must say it appears to him, the church is in danger from pursuing an opposite course—that we are in danger of weakening the power of the Dioceses, and of converting this house into an instrument of oppression to deprive the Dioceses of their inalienable rights. He then said, we hear much of popery, and he was not one of those who thought there was no danger in popery. It has been dominant simply because it springs from a vice inherent in human nature, the ambitious desire to usurp and concentrate power. It does not consist, as is sometimes ignorantly supposed, in the form or colour of a garment, or the mode of a genuflexion, or in any thing of the sort, (though extravagances in such things may some times indicate in individuals what is called a Romanizing tendency.) This will be seen if we consult history, and see whence Popery came and how it arose. Was it consequent upon the adoption of certain doctrinal errors, such as transubstantiation, the worship of saints and images, and the like? No: Popery came first, and afterwards adopted and sanctioned these errors. Popery might abolish them or adopt their very opposites, and still exist. For it has come out of the consolidating and centralizing principle; it has arisen from the usurpation and appropriation by one Bishop of the powers belonging to each and all of the successors of the Apostles. This is Popery. And since what has happened once may happen again; and since the prevalent tendency of the age to concentrate in one the power of the many, makes it possible that it may happen here, we have to look that we do not commit ourselves to that principle, which, although it may not work to the same extent with us as it does in another communion, may cripple and injure the church. In view of this, he was in favor of keeping down the powers of this Convention—of leaving the dioceses in full possession of all their rights, which they derive from a higher power than this Convention. The principles advocated on this subject on Saturday were, he thought, of a dangerous character, and he, therefore, spoke more fully on it than he otherwise would have done. He concluded by saying that he maintained the right of the delegates to sit as members of the Convention, on the principle of the organization of the Church, and of the dioceses, and of the original compact entered into by the dioceses.

The Rev. Dr. Morton, and Mr. Wharton, both rose to a question of order, and desired to know if there was any question before the House, or, if to take up from the table had been put by the Chair; when the Chair decided that the question *was* fairly before the House.

Rev. Dr. Van Ingen said, the gentleman who last spoke was, in his opinion, in error in regard to the view he took of the matter. The Conventions had always chosen their delegates according to the constitution of the Church, and the number directed by that instrument, and the appointing of delegates by any other power than the Diocesan Conventions had not been a general practice.

Mr. Dav. Hudson offered as an amendment the following Resolutions.

Resolved, That the Secretary is hereby directed to enter on the roll of the House, the names of those persons who are named in the Report of the Committee on Elections, whose names have not been already entered on said roll, as sitting members of this House.

Resolved, That it be referred to a Select Committee to enquire and report whether any, and what, legislation is necessary to secure strict compliance with the requirements of the Constitution, in the future election of Deputies to the General Conventions of the Church.

The Hon. Mr. Rives rose, and said he felt diffident in speaking on the question, as there were members present better qualified to speak on the subject. Having already spoken, however, he would now make a few additional remarks, as it was evident the question must be met. It had come before the House regularly, and must be solved one way or the other. In regard to the clause of the Constitution directing the manner in which delegates shall be elected, it appeared to him that no difference of opinion can exist on the subject. The gentleman from New Jersey had presented some grounds which had not before been presented, and in regard to them he would say, he would not attempt to follow him, but he hoped that that gentleman did not infer from his remarks, that he (Mr. R.) wished to disturb the sensibility of any theological party in the House.

Dr. Ogilby rose to correct an impression which he thought Mr. Rives had formed, and said he had made no reference to any party in the House, and disclaimed any intention of applying his remarks to him, or to any particular person or party.

Mr. Colston, from Va., asked if the Rev. gentleman meant to allude to him as having made such reference?

Rev. Dr. Ogilby again disclaimed. He meant no personal or party reference.

We have given in detail the proceedings of the General Convention to the fullest extent of our limits, and intend to follow them up as quickly as we are able. Nothing of importance, however, has since transpired, up to the time of the adjournment on Wednesday, beyond the presentation of a memorial from the Bishop of this Diocese, and the Report of the Committee on Consecrations, recommending that the subject submitted to them in reference to the Consecration of the Assistant Bishop Elect of Illinois, be for the present deferred, and the Committee discharged.

THE CHURCHMAN.

NEW-YORK, SATURDAY, OCT. 16, 1847.

☞ Until further notice all letters or communications upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

It will appear from the reports of the proceedings of the Convention, that the Bishop of this Diocese has sent a memorial to the General Convention, which is understood to have been preceded by a communication to the Bishops. Not doubting that it would gratify the numerous friends of the Bishop, and especially his Diocese, we have requested a copy of these documents from him, and now publish them in connexion with a brief explanation for which also we are indebted to the Bishop, and publish with his consent.

As much has been said in regard to the proceedings of our Diocesan Convention in relation to the Bishop's case, it may not be amiss to remark that Bishop Onderdonk is in no sense or degree responsible either for what was the action of the Convention, or for any other that was proposed; having left his friends to adopt such measures as their sense of justice might demand or their discretion approve.

With regard, however, to the General Convention, Bishop Onderdonk long since made up his mind to address, in the first instance, the Bishops, as soon as their House should be organized, on the first day of the Session. It was his object in this address to them to take the most general ground, avoiding all points or references which might hinder Christian love and peace from qualifying the rigor of justice where this might be supposed to present counter claims; and to request action on any ground of law, justice, or mercy, which to his brethren respectively might be deemed the proper one, and in any capacity which they might choose, either as the body of American Bishops competent to act in their own right, or as the House of the Convention proposing joint action to the House of Deputies. Accordingly on Wednesday, October 6th, the Bishop addressed to his Rt. Rev. Brethren the following communication:—

To the Right Reverend the Bishops of the Protestant Episcopal Church in the United States of America, their suffering brother, the Bishop of New York, respectfully and earnestly tenders this his request, that they will, by such act as may seem to them right and proper, open the way for his relief from the operation of the sentence of suspension from the ministry, passed upon him by a portion of their body, forming an Ecclesiastical Court, in the city of New York, in January, 1845.

I make this request, brethren, with an ardent desire again to serve our Master in the functions of our holy office. Severely as I have been afflicted, I humbly hope that by the overruling providence and grace of God, the period, now nearly three years, of my present heavy trial, has not been, and will not be, without a blessing. In a state of almost entire seclusion from the world, I have earnestly endeavored, in reliance on the Holy Ghost, and with constant prayer for His influences, to keep a perpetual guard over my heart, to detect its evil tendencies, to discover, for greater future watchfulness, wherein these have led me astray, and to cultivate the spirit of humble penitence, meek submission, and evangelical faith, devotion, and charity. I trust I am not presumptuous in hoping that hence, as well as from the sacred studies and meditations to which I have applied myself, God will graciously allow fruit to grow, both in my personal devotion to a godly life, and in earnest and faithful pastoral labor, should I, in His merciful providence, again be permitted to minister among his people.

Praying that the Lord will so incline your hearts, and direct your counsels, in a matter fraught to me with such deep and painful solicitude, and such momentous interest as will most accord with His glory and your duty, I am,

Brethren,

Yours, in the bonds of
Christian respect and love,
BENJ. T. ONDERDONK.

New York, October 6, 1847.

It was a part of Bishop Onderdonk's plan to wait, after having sent the above, for the remainder of the week, and if then uninformed as to its favorable effect, to send to the *General Convention* a memorial praying for its interposition in his behalf on the ground of the illegality and invalidity of the sentence. He, therefore, on Monday, October 11th, sent the following to each House of the Convention:—

To the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in General Convention assembled, the undersigned, the Bishop of the Diocese of New York, respectfully presents this memorial.

It is known to your venerable body that your memorialist was, on the third day of January, in the year 1845, declared by a Court of Bishops, organized under a Canon of the General Convention, and holding its sessions in the city of New York, to be suspended from all episcopal and ministerial functions; as appears by the printed record of the Proceedings of said Court, to which (the same having been published, and extensively circulated,) your memorialist respectfully refers your venerable body for the details of his trial by the said Court.

Firmly persuaded that the sentence then passed on him, was not justified by the laws of the Church, and that the privations and sufferings to which he has been and is there-subjected, are at variance with principles which lie at the foundation of the rights and liberties of American citizens, and with those which, by the Protestant reformation, effected the deliverance of both clergy and laity from the tyranny of unjust and anomalous judicial proceedings; your memorialist appeals for relief to your venerable body, as representing the wisdom, righteousness, and authority of the Church which has constituted it, as well for remedy of illegal proceedings, had under the supposed sanction of its laws, as for providing just and wholesome legislation.

Without adverting to other existing grounds for relief, but specifying one which concerns the future as well as the past, and the Church, and every Bishop and Minister of the Church, as much as it does himself, and which has equal substance and validity in every supposable state of facts; your memorialist objects to the said sentence, which is suspension, without any period or condition of limitation, as follows:—

Our Canons clearly distinguish between suspension and deposition. The former, therefore, cannot be justly so regarded, or inflicted, as to be rendered practically the same with the latter, in points in which, according to the established meaning of words, there is between them an essential difference. Functions, powers, or rights, personal or official, cannot be *destroyed* by the same law which *only suspends* them. When the thirty-ninth Canon of the General Convention of 1832, declares, "no degraded Minister" (or, which the Canon makes the same thing, no deposed Minister,) "shall be restored to the ministry," it inflicts an awful extremity of punishment and suffering on a particularly defined class of persons, which no man, or body of men, has, without express permission of law, a right to inflict on any other class of persons. Suspension cannot deprive a minister of a claim to restoration, except upon the principle which would subject the kind and degree of judicial punishment, without restraint of law, to the will and discretion of a Court. Hence your memorialist argues, that if there is no power appointed by law to terminate a sentence of suspension, and if there is no general law regulating the term of suspensions, and if such sentence, passed by any Court, does not contain within itself provision for its termination, either at a prescribed time, or on prescribed conditions, it is passed contrary to law and equity, or at least, *in independence* of law: either of which must be considered as rendering it null and void; while its tendency cannot but be to tyranny and oppression.

Your memorialist, therefore, respectfully pleads, that he is now suffering under the shame and reproach, and under the manifold privations and afflictions, of an illegal sentence, passed upon him by a Court instituted under the authority of your venerable body; and that, in the absence of any canonically appointed Court of Appeals, he has an equitable claim upon the supreme council of the American Church, for redress of the grievous injury and wrong thus done unto him.

In respectfully calling the attention of your venerable body to this subject, your memorialist will not pretend to independence of the personal considerations connected with himself individually, with his domestic and social relations, and with the happiness he has experienced in many years of honest and cordial efforts to be faithful and useful in the several grades of the Christian ministry.

Still deeper, however, he trusts, is the solicitude with which the occasion fills him for the cause of truth and justice, and for the christian reputation and interests of our portion of the Church of Christ. Other branches of that Church, and the world, will now have an opportunity of judging of our character for deference to law and order, and for equitable regard to the rights and liberties of all sorts and conditions of men in our communion. Nor, in judging of this, will they forget our peculiar responsibility as a *protestant* branch of the Church, and one established amidst the free institutions, and the just and equal laws, of the North American Republic.

Your memorialist confidently trusts that he will be understood to raise no question respecting his right reverend brethren who pronounced sentence upon him, excepting in regard to their *judgments*. These, it is well known, are often erroneous, in entire consistency with general intelligence, and with purity and uprightness of motive and intent. The questioning of the legality or equity of judicial proceedings and decisions, he regards as the sacred right of every christian freeman; which, when exercised respectfully and courteously, cannot be justly impeached on the ground of any of its personal relations and bearings. Its exercise in the present instance, your memorialist regards as an indispensable requirement of a conscientious sense of what is just and right. It is a duty, in the honest discharge of which, in the fear of God, he throws himself upon the christian principles and feelings of your venerable body.

That in this, and all other matters that may come before you, you may be guided by the HOLY SPIRIT of wisdom, understanding, counsel, and the fear of God, your memorialist devoutly prays.

BENJ. T. ONDERDONK.

New York, October 11, 1847.

☞ The Gentleman who left a package of old documents and papers for Bishop Delancey, at No. 53 Amity street, New York on the third of April last, is respectfully requested to inform Bishop Delancey where he may call upon him. No. 53 Amity Street.

New York, October 11, 1847.

EXTRACTS from the Minutes of a meeting of the Executive Committee of The Churchman's Association, held at No. 12 John street, on Monday evening, October 4th, 1847, the Rev. Dr. Seabury in the Chair.

The Chairman presented a communication from FLOYD SMITH, Esq, tendering his resignation as Chairman of this Committee and General Agent of The Churchman, he having accepted the appointment of Vice President of the *Manhattan Gas Light Company*.

On Motion, *Resolved*, That the resignation of Mr. FLOYD SMITH be accepted.

On Motion, *Resolved*, That the thanks of this Committee be presented to Mr. SMITH for the very able and efficient services rendered by him to "The Churchman" and this Committee as its General Agent, and that the Secretary communicate the same to Mr. Smith.

(Attest,)

DAVID HUBBEL HOYT, Sec'y.

The undersigned would give notice to Students looking forward to the Ministry, that he is ready to receive applications for certain Free Scholarships unfilled in Geneva, Trinity, and Columbia Colleges; also in Trinity School, New York—the same being *without stipend*. Applicants in the city will apply personally—those at a distance by letter—but in both cases, with a certificate from their Pastor, of character, attainments, need of aid, and attachment to the Church. Sons of deceased clergymen, and of communicants will have (under equal circumstances) the preference.

On the part of the Soc'y. for Promoting Religion and Learning,

JOHN McVICKAR, Chairman
of Education Committee, No. 8 Columbia College.

For the Churchman.

DR. WILLIAM JAMES BARRY.

Mr. Editor,—The remarks with which you accompanied the notice of the death of the late Dr. Barry must have given great satisfaction to the large number of your readers, who, as pupils, friends, and parishioners, have had so much cause of affectionate attachment to his venerable father. You were right in supposing that had you been personally acquainted with the deceased, you would have had still greater reason to sympathize with his family and friends on the loss which they have sustained. I would fortify this remark by sending you an "obituary" from the Calendar, and respectfully requesting its insertion. The perusal of it cannot fail to interest your readers generally; and will, I hope, particularly attract the attention of that respectable and intelligent portion of them in whose persons may be conferred upon the community the blessings flowing in all directions from the character, deportment, and counsels, of a CONSISTENT CHRISTIAN PHYSICIAN.

From the Calendar, published in Hartford, Ct.

Died, in this city, on the morning of Friday, the 10th inst., after a short illness, WILLIAM JAMES BARRY, M. D., aged 43.

Dr. Barry was the eldest son of the Rev. Edmund Drinan Barry, D.D., rector of St. Matthew's, Jersey City. He was born in New York, on the 8th of September, 1804, and consequently completed his forty-third year, two days before his decease.

He commenced his professional studies in the University of Maryland, under Dr. Hall, of Baltimore; and while there distinguished himself by a general proficiency, and particularly in the anatomical art. In consequence of his father's removal to New York, he became a pupil of the celebrated Dr. Hosack, and a member of the New York University, from which he received his degree of M. D., on the 11th of April, 1826, with flattering testimonials of regard from distinguished members of the faculty.

He commenced his professional career in the city of Hartford, where he continued till the year 1835, and then removed to Salisbury. In that place he remained, for nearly ten years, in the possession of an extensive, but very arduous practice, and in the enjoyment of a well-merited reputation as a skilful and successful practitioner. It was at the solicitation of many old and valued friends, that he was induced to return to Hartford, which, as the home of his wife's and his mother's family, was endeared to him by many tender associations, and was also a sphere well suited to the exercise of his professional talents. During the short period of his second residence among us, he rose rapidly to a good degree of eminence, enjoying a gratifying hold upon public regard, and the deepest affections of those who more intimately knew his estimable worth. Death has truly come to him in the hour of his brightest prospects, and just as the happiest plans of life were maturing into realization.

As a member and communicant of St. John's parish, his consistent example was greatly valued, and his death is sincerely bewailed. Though actively engaged in his profession, it is worthy of record that he was accustomed to *make time*, for attending as regularly as possible, the services of the Church, not only on the Lord's day, but upon festivals and fasts; and that owing to his punctuality in observing the weekly appointment for evening prayer and lecture, he was permitted to join in the public worship of God, for the last time, on the evening before he was taken with the disease which, in a little more than a week, removed him to the repose of the faithful.

Upon the bed of death, he exhibited the calm deportment and assuring faith of a devout and trustful Christian, expressing, from the first, his doubts of recovery, and resigning himself to the hands of a faithful Creator and most merciful Saviour. On the day before his decease, he received the Holy Communion, with great fervor of participation, and to his unspeakable comfort. About midnight he joined with earnestness in the Commendatory Prayers; and then with gradual insensibility, fell quietly asleep in Jesus. His funeral was solemnized on Saturday, the 11th, at St. John's Church, and was attended by a large concourse of the parishioners, and other citizens of Hartford, with every mark of sincere affliction and regret. Deep and general was the sympathy excited by the sight of a venerable clergyman mourning for his first-born son, cut down in the prime of manhood; and of the bereaved family whom this sudden visitation has commended to the compassions of Him who is "the Father of the fatherless and the widow's God."

TO THE WARDENS AND VESTRYMEN OF ST. LUKE'S CHURCH.

Gentlemen,—I most respectfully tender you my resignation of the office of Rector of St. Luke's Church, hoping that it may be convenient for you to accept the same at your meeting this evening.

When, about four years since, I received an invitation to become the Rector of this Parish, then just organized, I at first declined the invitation, on account of what seemed the inadequate means of support. A second application was made, in which this difficulty was removed by your having received the promise of aid, which, I am sorry to say, has never been realized. Consequently the burden of creating and supporting a Parish under peculiar and unexpected difficulties, then came upon a few whose means were far below their piety and zeal. But by the blessing of Him, in whom our weakness becomes strength, and the little one a thousand, those difficulties have been patiently and perseveringly met, and the work of the Lord has prospered in your hands. For notwithstanding the difficulties everywhere incident to the establishment of a new parish, in "troublous times," and the peculiar ones that have beset you here, you have within the period of four years organized a parish which now, in the midst of a sparse population, contains more than forty families. You have erected a beautiful Church edifice at a cost of more than $5000, now by the liberal contribution of $1500 from Trinity Church, New York, entirely free from debt. You have adorned it with neat furniture, and a beautiful organ also paid for, and you have purchased a comfortable Rectory and partly paid for that. You have a congregation unusually large for so young a parish, and a list of more than forty communicants. Thirty-five persons have by Baptism been admitted to the Church, and thirty have received the rite of Confirmation. These things are matter for devout thankfulness to God, and grateful encouragement to you.

But for the reasons above alluded to, viz., the great sacrifice required of a few individuals to meet the current expenses of the Church, I have several times expressed a desire to retire from the parish; but the generous zeal of those on whom the parish has leaned, has prevented me, hitherto, from executing my intentions. The same zeal still offers the same service; but I think it due to myself, and due to you, to decline a longer living upon this unequal taxation. I believe, too, that the Church is now so established, that I can leave it without detriment, (probably to its great advantage,) and its regular income is sufficient for a Pastor who has not a family to support from his salary.

Thanking you, gentlemen, for the uniform kindness and courtesy you have ever shown in our official intercourse; thanking you for all your personal acts of kindness to me, and invoking upon you, in this, and in all your deliberations, the Divine guidance,

I remain, very affectionately and truly,
Your friend and servant in the Lord,
C. D. JACKSON.

ROSSVILLE, STATEN ISLAND, September, 1844,

Rev. and Dear Sir,—The undersigned, the Wardens and Vestrymen of St. Luke's Church, Rossville, Staten Island, in Vestry assembled, having received your communication, resigning the Rectorship of the Parish, feel themselves bound, although not without some hesitation, to acquiesce in the propriety of the step you have resolved to take. But in parting from you, we owe it to you, as well as to ourselves, to express the sentiments which are awakened in our breasts upon this occasion.

We forbear to allude to the causes which have brought you to the necessity of a separation from us. They are to us a source of deep mortification and regret, as they doubtless are to you of pain and disappointment. We cannot for a moment doubt, but that you have determined upon this course with the most disinterested zeal for the welfare of the Church, and an ardent desire to extend the blessings of its Holy Faith.

In parting from you we would not address you in the spirit of eulogy. We know that the faithful minister of the Cross looks to higher and holier motives than vain compliments, or unmeaning adulations. But justice requires us to bear witness to the zeal and diligence with which you have labored among us—to the talent and learning which you have ever exhibited in the pulpit—to the orthodox inculcation of the sound doctrines of our Holy Apostolic Church (so little known, and still less taught among us), and to the unaffected piety, the Christian devotion and fidelity, with which you have adorned the sacred office.

That you have endeavored faithfully to discharge your duty to the people committed to your charge—to guard them from wild enthusiasm on the one hand, and lukewarmness and cold formality on the other—and to sacrifice your own personal ease and comfort in the performance of your duties and the welfare of the Church, no one can deny who has been an observer of your course among us.

And now, Rev. and dear Sir, we commend you to that gracious Being in whose service you are engaged. May He, in some new and enlarged field of labor, be with you and bless you. May He ever keep within you that true Christian spirit which appears to actuate your life. May He enable you to rise above the trials, sorrows, and disappointments of life. May He long spare you to the Church—to your family and friends; and when your ministry in the Church militant on earth is ended, may He receive you into the Church triumphant in Heaven.

WILLIAM SHEA,
HENRY J. SEAMAN
Wardens.

D. A. EDGAR,
JAMES E. COOLEY,
WINANT WINANT,
DAVID JOURNEAY,
AARON SIMONSON,
JOHN MILES,
ANDREW HOOD,
One vacancy.
Vestry.

To Rev. C. D. JACKSON.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 5th Oct, the Treasurer has received the following contributions:

From Christ ch, Raleigh, N C, 50; Christ ch, Leacock, Pa, 5 25; Trinity ch, New Rochelle, N Y, 15 68; contributions of the Diocese of W N Y, per Gharles Seymour, treas, Trinity ch, Geneva, 12 25; for Ga, 10; St Paul's, Syracuse, 37; Trinity, Utica, 18 60; Grace ch, Lockport, 24; St Peter's, Westfield, 4; St Paul's, Owego, 23; St Paul's, Oxford, 26 88; S S, 8; Christ ch, Oswego, 16 40; for the Jews, 1; Zion ch, Palmyra, 4; for the Jews, 2 25; Christ ch, Lockport, 2 50; for the Jews, 2 50; St Peter's, Danville, 3; Grace, Utica, 50; Christ ch, Manlius, two ladies, 1; ladies of Christ ch, Lockport, for Western Tennessee, and 50 cts for Arkansas, 16; Zion ch, Rome, 7 80; Zion ch, Avon, 3 50; St Matthew's, Moravia, 3 43; Trinity ch, Seneca Falls, 5; St James's, Batavia, 21; Grace ch, Waterville, 4; St Luke's, Rochester, 20; for Ill, 10; Zion ch, Pierrepont Manon, 26; Ladies' Society, 6; Christ ch, Binghampton, 4 25; St Paul's, Lewiston, 4; St John's, Ithaca, 11 58; St Paul's, Stafford, 5; St Mark's, Hunt's Hollow, 4 25; St Mark's, Leroy, 14; St Thomas's, Bath, 10 48; Trinity, Buffalo, 71; St John's, Canandaigua, 22 80; Trinity, Camden, 1 50; Miss Cable of Constantine, 50 cts; St Peter's, Auburn, 15, Grace ch, Rochester, 10; St Michael's, Geneseo, 10; Emmanuel ch, Norwich, 5; congregation at Wayne, 4 22; St James's, Hammondsport, 2 78; St James's, Skaneateles, 37 60; St Andrew's, New Berlin, 8; St Thomas's, Hamilton, 3; Christ ch, Manlius, 5 56; Trinity ch, Fayetteville, 2 44; St John's, Sodus, 70 cts; St Paul's, Angelica, 7; A B C, per Rev Dr Gregory, 6; a communicant of Trinity ch, Geneva, 3; Zion ch, Fulton, 2; Christ ch, Albion, 5; St Peter's, Danville, 8; Christ ch, Sacket's Harbor, 11; Christ ch, Pittsford, 1 69; St John's, Medina, 9 50—675 96; Trinity ch, New Haven, Ct, 36 55; S S, for Bp Kemper's Mission, 13 45; a friend in Ithaca, W N Y, 10; special offerings of St Mary's, Burlington, N J, 60; Trinity ch, Claremont, N H, 20; Union ch, Claremont, N H, 6; Trinity ch, Cornish, N H, 4 25; Trinity ch, Swedesboro', N J, 4; St Paul's, Springfield, Ill, 5; St Luke's, Glastenbury, Ct, 12; St John's, Stamford, Ct, 21 65; Raleigh and Genito parishes, Va, 16; St James's, Derby, Ct, 16 44; S S, 5; St Mark's, Augusta, Me, 105 60; Christ ch, Newton, N J, 5; St Peter's, Cheshire, Ct, 15; St Peter's, Westchester, N Y, 10 25; St Jude's, N Y, S S, 7; St Paul's, Rahway, N J, 25; St Paul's, Cincinnati, O, 60; St John's in the Wilderness, N C, 65 17; collection in St Bartholomew's ch after the Triennial Sermon, half, 80 84; Trinity ch, Fairfield, Ct, half, 14; St John's, Catherine, W N Y, 5; Trinity ch and St Andrew's chapel, Staten Island, 55 07; Christ ch, Westerly, R I, half, 25; St Paul's, Tellia Plains, 5; offertory at the opening of the General Convention—ordered by the House of Bishops that it be equally divided between the Domestic and Foreign Committees of the Board of Missions, half, 33 39. Total, 1488 66.

THOMAS N. STANFORD, Treasurer,
New York, October 12, 1847. 139 Broadway.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 5th inst., the following contributions, viz:—

From Christ ch, Tarrytown, Rev Dr Creighton, 27 12; Emmanuel ch, Brooklyn, Rev F Vinton, per Geo Hastings, Esq, Treas, 5 50; St John's ch, Cold Spring Harbor, Rev Isaac Sherwood, 5; St Peter's ch, Westchester, Rev Wm Powell, 14 50. Total amount, 52 12.

C. N. S. ROWLAND, Treasurer,
October 12, 1847. 55 Water street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From St James's ch, Derby, Ct, Rev W B Ashley, 6 84; St John's ch, Cold Spring Harbor, Rev I Sherwood, 1; St Peter's ch, Westchester, Rev Wm Powell, 7 25; Andrew H Green, annual, 2. Total amount, $17 09.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, October 12, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From a lady, 1; St James's Ch, Derby, Ct, Rev W B Ashley, 10; St Peter's, Munro, Rev J H Betts, 1; St Peter's, Westchester, Rev Wm Powell, 8 75; Trinity ch, Natchez, Rev Wm M Giles, 7; St Paul's ch, Tompkinsville, Rev Gordon Winslow, 3 19. Total amount, $30 74.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, October 12, 1847.

To Correspondents.

"A Lay Delegate," and "Lambda" are received. An acknowledgment from Mr. J. Smith Rogers, and one from Mr. James F. DePeyster, are received, and will appear in our next.

☞ In the notice of the Proceedings of the Board of Trustees last week, it should have been mentioned that Dr. Anthon's pamphlet was *ordered on file:* and 1846 was misprinted for 1845.

Married,

At New Haven, by Rev. Mr. Croswell, D D., Rev. GEORGE W. NICHOLS, Rector of St. James's Parish, Westville, Ct., to MARTHA A., daughter of the late Capt. Henry Denison.

Notices.

The Rt. Rev. Dr. Eastburn, Bishop of Massachusetts, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, October 17th.

Service to commence at 7 1-2 o'clock.

New York, October 16, 1847.

Saint George the Martyr.—The Right Rev Carlton Chase, D.D., Bishop of New Hampshire, will preach at No. 45 Howard street, corner of Broadway, on Sunday evening next, the 17th inst. Divine service to commence at 7 1-2 o'clock.

New York, October 16th, 1847.

☞ The Triennial Sermon before the Associate Alumni of the General Theological Seminary, will be preached in St. Paul's Church, in this city, on Sunday evening next, the 17th inst.

Divine Service to commence at half-past 7 o'clock.

October 16, 1847.

☞ St. Thomas's Church having been closed for repairs, will be re-opened on Sunday next, the 17th inst. Divine Service in the morning, at half-past 10, and in the afternoon, at half-past 3 o'clock.

October 16, 1847.

Calendar.

OCTOBER

17. Twentieth Sunday after Trinity.
18. St. Luke the Evangelist.
24. Twenty-first Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
31. Twenty-second Sunday after Trinity.

NOVEMBER.

1. All Saints.
4. Thanksgiving Day.—*Unless some other day is appointed by the Civil Authority*—A Proper Anthem (*printed in the* Special Service *for the day*) instead of "Venite Exultemus"
7. Twenty-third Sunday after Trinity.
14. Twenty-fourth Sunday after Trinity.
21. Twenty-fifth Sunday after Trinity.
28. ADVENT SUNDAY.
30. St. Andrew the Apostle.

THANKSGIVING-DAYS,

Appointed by the Civil Authority.

November 25.—Missouri, New Hampshire.
November 25—Massachusetts.

N. B. A proper Anthem is appointed in the Special *Thanksgiving Day Service*, instead of "*Venite Exultemus.*"

Advertisements.

CHURCH PUBLISHING AND BOOK-SELLING ESTABLISHMENT.

No. 10 *John-street, near Broadway.*

An extensive supply of English Books has just been received, which are sold at remarkably *low* prices. Among them are Literature of the Church of England, 2 vols. 8vo.

Ordo Sæclorum; Chronology of the Holy Scripture, 8vo.
Mant's Primitive Christianity, 8vo.
Practical Sermons, by Dignitaries and other Clergymen of the Church of England and Ireland, 3 vols. 8vo.
Cary's Testimonies of the Fathers, 8vo.
Truth of Revelation Demonstrated, 8vo.
Matthew's Sermons, 2 vols. 8vo
Episcopal Church of Scotland to the Reformation, 8vo.
Episcopal Church of Scotland since the Reformation, 8vo.
Jebb's Economy of the Church, 12mo.
History of Christianity, 12mo.
Christian Gentleman's Daily Walk, 12mo.
Wilberforce's History of the American Church, 12mo.
Common Prayer, in plain tune, 2 vols. 4to.

Together with an excellent assortment of smaller works, suitable for Parish Libraries. All Theological Works published in the country constantly on hand, and furnished at the lowest prices.

FOR SUNDAY SCHOOLS.

Also just received, a large stock of package books, consisting of beautiful stories, and sold at the annexed prices.

Half Penny Packages.—Containing 24 Books, at 25 cents per package.

Thirty-two mo. Packages.—Containing 12 Books (thick) at 37 cents per package.

Three Penny Packages—Containing 8 Books (large) at 40 cts. per package.

Four Penny Packages—Containing 8 Books (large and thick) at 50 cents per package.

Of the half-penny books there are 3 series; of the thirty-two mo. there are 2 series; of the three-penny there is one series; of the four-penny there are 3 series; making in all *One Hundred and twenty-eight* Books, for $3 40.

☞ To Schools purchasing to the amount of $10 of the above, or any other Books, a discount of 10 per centum is allowed. October 16.

UNIQUE SACRED GIFT-BOOK.

D. APPLETON & CO. Publish this day; the Parables of our Lord. Richly illuminated with appropriate borders, printed in colors and in black and gold; square 8vo. in a massive carved binding in the style of the 16th century. Price $3,50.

"Here is the most quaint and gorgeous book yet issued from the American press. It is a duodecimo in size, bound in embossed, or rather carved Gothic covers, with every one of the pages brilliantly illuminated and printed in colors and gold. It contains the Parables of the Prodigal Son, the Sower of Tares, the Two Debtors, the Good Samaritan, the Rich Fool, the Barren Fig Tree, the Rich Man and Lazarus, the Pharisee and Publican, the Laborers in the Vineyard, the Marriage Feast, the Ten Virgins. Those who are acquainted with the beauty of illuminated works, may have some idea of the appearance of this one. For a Christmas gift nothing could be more appropriate."—Tribune.

NEARLY READY.

The Complete Poetical Works of Fitz Freene Halleck, Esq., now first collected—illustrated with fine steel engravings, from paintings by American artists. 1 vol. square 8vo., in various bindings. 1t

WINES FOR CHURCHES.

PURE Juice of the Grape from Oporto. Tintella Red Wine, from Italy.

The above Wines, well adapted for Churches, on account of their purity, for sale in Demijohns of 2, 3 and 5 Gallons, by A. R. THOMPSON, No. 52 Peaver street.

October 16—10w

BOOK AND FANCY JOB PINRTING neatly executed at this office.

Checks, Drafts, Notes, Receipts, Bill-Heads, &c. Executed with neatness and dispatch.

A CHANT.

O bless the God of harvest, praise him through the land,
Thank him for his precious gifts, his help, and liberal love;
Praise him for the fields, that have rendered up their riches,
And, drest in sunny stubbles, take their Sabbath after toil;
Praise him for the close shorn plains, and uplands lying bare,
And meadows, where the sweet-breathed hay was stacked in early summer,
Praise him for the wheat-sheaves, gathered safely into barn,
And scattering now their golden drops beneath the sounding flail;
Praise him for the barley mow, a little hill of sweetness,
Praise him for the clustering hop, to add its fragrant bitter;
Praise him for the wholesome root, that fattened in the furrow,
Praise him for the mellow fruits, that bend the groaning bough;
For blessings on thy basket, and for blessings on thy store,
For skill and labor prospered well, by gracious suns and showers,
For mercies on the home, and for comforts on the hearth,
O happy heart of this broad land, praise the God of harvest!

All ye that have no tongue to praise, we will praise Him for you,
And offer on our kindling souls the tribute of your thanks:
Trees, and shrubs, and the multitude of herbs, gladdening the eyes with verdure,
For all your leaves and flowers and fruits, we praise the God of harvest!
Birds and beetles in the dust, and insects flitting on the air,
And ye that swim the waters in your scaly coats of mail,
And steers, resting after labor, and timorous flocks afold,
And generous horses, yoked in teams to draw the creaking wains,
For all your lives, and every pleasure solacing that lot,
Your sleep, and food, and animal peace, we praise the God of harvest!

And ye, O some who never prayed, and therefore cannot praise;
Poor darkling sons of care and toil and unillumined night,
Who rose betimes, but did not ask a blessing on your work,
Who lay down late, but rendered no thank-offering for that blessing
Which all unsought He sent, and all unknown ye gathered,—
Alas, for you and in your stead, we praise the God of harvest!

O ye famine-stricken glens, whose children shrieked for bread,
And noisome alleys of the town, where fever fed on hunger,—
O ye children of despair, bitterly bewailing Erin,
Come and join my cheerful praise, for God hath answered prayer;
Praise Him for the better hopes, and signs of better times,
Unity, gratitude, contentment: industry, peace, and plenty;
Bless Him that his chastening rod is now the sceptre of forgiveness,
And in your joy remember well to praise the God of harvest!

Come, come along with me, and swell this grateful song,
Ye noble hearts, old England's own, her children of the soil:
All ye that sowed the seed in faith, with those who reaped in joy,
And he that drove the plough afield, with all the scattered gleaners,
And maids who milk the lowing kine, and boys that tend the sheep,
And men that load the sluggish wain, or neatly thatch the rick,—
Shout and sing for happiness of heart, nor stint your thrilling cheers,
But make the merry farmer's hall resound with glad rejoicings
And let him spread the hearty feast for joy at harvest home,
And join this cheerful song of praise,—to bless the God of harvest!

For the Churchman.

ECRASEZ L'ENFAME.

"Make money," was a father's last advice,
As dying hand he laid on Peter's head,
"Make money, honestly, if so you can,
At all events make money." Thus 'tis said,
By the sage Christians of this golden time:
"Destroy the Bishop if the law can do it,
If not 'gainst law destroy him." Counsel dark,
And dearly shall Christ's bleeding body rue it.

OBSTA PRINCIPIIS.

Cast not to wolves thy friend for sake of peace,
For fangs once fleshed, will grant thee no release:
Laud's neck and Strafford's edged the greedy steel
That made on yielding Charles its evening meal.
When once man falls before an unjust blow,
The work of ruin is not short nor slow;
And they who draw the sword as Christ hath said,
Shall by the sword be numbered with the dead.

JUSTICE.

Deferred Items.

DOMESTIC INTELLIGENCE.

Rev. Robert J. Parvin having taken charge of Christ Church, Towanda, Bradford co., Pa., requests letters, papers, &c., for him, to be directed accordingly.

The Rev. A. S. Smith, late assistant minister of Christ Church, in this city, having accepted the situation of Principal in the Columbus Female Institute, requests that in future his correspondents will change his address, from Tuskaloosa, Ala., to Columbus, Miss.

The Rev. Edward Lounsberry, assistant minister of Christ Church, Baltimore, has accepted a unanimous call to the rectorship of St. John's Church, Troy, New York, and entered upon his duties there on the first Sunday in October inst.

All letters and papers for Rev. Henry Edwards to be addressed to him at East Haven, Ct.

OHIO.—The Church Times gives the preamble and resolutions of Dr. Brooke, referred to in our paper of 2d inst.:

Whereas, the Church has been for several years seriously disturbed by a system of doctrine essentially Romish, called Tractarianism, which has been from time to time ably and faithfully exposed in the Episcopal Charges and other more extended publications of the Bishop of this Diocese. And whereas the open perversion to Romanism within the last three years of the chief propagator and ablest advocate of the said system with a considerable number of its adherents in England and this country leaves no reasonable doubt of its fatal tendency,—and whereas there is reason to believe that the leaven of the said heresy is still working its mischievous and corrupting effects upon the doctrinal purity of the Church. We the Convention of the Diocese of Ohio deem it right, expedient, and consistent with our heretofore uniform, decided, and avowed opposition, to the aforesaid heresy, to reiterate and respectfully to republish our sentiments respecting the same, in the two following brief and general resolutions.

1st. *Resolved*, That in the judgment of this Convention it is the duty of every *true and consistent Protestant Episcopal Churchman* to oppose in every appropriate position, and by all proper means, all the essential and distinguishing features of that system of error which is known by the name "Tractarianism."

2dly *Resolved*, That our delegates to the General Convention be and they are hereby instructed to confer with the delegates to that body from other dioceses who are opposed to Tractarianism, and take such action against the same as such a consultation may indicate to be wise and expedient.

The vote by orders was, of the clergy on the Preamble, ayes 40, noes 2; on the first resolution, ayes 40, noes 2; on the second, ayes 34, noes 8. Of the laity by parishes, on the Preamble, ayes 31, noes 1, first resolution, ayes 31, noes 1; second, ayes 28, noes 3.

The Southern Churchman adds the following to what we have given above:

The Convention sermon was preached by the Rev. M. Arnett, of Dayton, from Ezekiel iii. 17, "Son of man I have made thee a watchman unto the house of Israel, therefore hear the word of the Lord at my mouth and give them warning from me." It was shown that the Christian ministry resembled the prophetical office under the old Dispensation, not the priestly office—that its duty was to present *truth* not offer *sacrifices*, that the source of its power and commission is from God, and that the authority is communicated directly from Him. The *source* of the message to be proclaimed is only the mouth of the Lord, its *substance* the truth drawn from the Bible only. The great end and aim of all its efforts should be to win souls to Christ, and to build up those who are won in their most holy faith. These points were happily and faithfully presented and enforced. In the afternoon of the same day, the Bishop delivered his annual Address, in which he publicly disclaimed all or any connection with the Protestant Episcopal Sunday School of N. Y., showing that it was in no sense *the* Sunday School of our Church, fully endorsing the sentiments of Bishop Meade in relation to the character of its publications, and declaring that of its later publications the greater part were either worthless in value or positively unsound in doctrine.

VIRGINIA.—St. John's Church, Liberty, Bedford co., was consecrated to the Service of Almighty God on Saturday morning, Sept. 4, by the Rt. Rev. James H. Otey, D.D., Bishop of Tennessee, acting under request from the Bishop of Virginia. Morning Prayer was read by Rev. O. A. Kinsolving, the lessons by Rev. R. Addison Cobbs, the ante-communion service by Rev. W. H. Kincle, and the sentence of consecration by the Rector, Rev. C. W. Thompson, Sermon by the Bishop, from Psalm cxxii. 6, 7, 8.

There were present on this occasion, besides those above named, the Rev. Cleland K. Nelson of Maryland, Rev. James W. Cofer, and Rev. John A. Wharton.

On the afternoon of the following day (Sunday) Bishop Otey held a confirmation, when two persons received that apostolic rite.—*Southern Churchman.*

At an ordination held in Christ Church, Milwood, Clarke county, Va., on Sunday, September 19th, by the Rt. Rev. Wm. Meade, Bishop of Virginia, Mr. Robert Doyne Dwyer was admitted to the holy order of Deacons. The sermon was by the Rev. Dr. Wainwright, and the candidate was presented by the Rector, Rev. Mr. Jones.

MISSOURI.—On Sunday, the 29th ult., the Rt. Rev. C. S. Hawks, Bishop of Missouri, officiated at both churches in Hartford, Conn. His visit has awakened a very great interest among us, both in the Missionary field entrusted to his care, and in himself, personally, as an energetic and zealous prelate, devoted to his work, and deserving the aid and prayers of the Church.

From the Address which he delivered at St. John's Church, which we were privileged to hear, we were gratified to learn that he has already taken means to establish, in his diocese, such an institution as that at Nashotah. He is in possession of 333 acres of land, in Montgomery county, Missouri—the gift of George R. Clark, Esq., of Christ Church, St. Louis—which is the original endowment of the Mission. The citizens of Palmyra, (Marion county,) desirous of having the Mission among themselves, have purchased 60 acres of land, with a house, which will answer the temporary purposes of the Mission, at a cost of $1700; and it has been decided to accept their offer, and make their vicinity the seat of the new institution, which is known as "the Clark Mission." The situation is described as beautiful and wholesome. May the undertaking be abundantly blessed of God, and nobly sustained by the Church.

The Bishop explained at some length, the condition and wants of his diocese: and it is a gratifying proof that he spoke to the heart, that after Service, a gentleman, who was merely a passing tourist, spending the Lord's day in Hartford, approached the Bishop, and begged his acceptance of about 80 acres of land in Michigan, as a further endowment of the Clark Mission.—*Church Times.*

RHODE ISLAND.—An account of the ceremonies with which the corner-stone of St. Mary's, Portsmouth, was laid, appeared in our paper of the 11th ult. The following dimensions, &c. are given by The Christian Witness:

The Dimensions of the new Church, are to be as follows—Extreme exterior length, including porch and chancel, 105 feet 6 inches; width, including buttresses, 35 feet. Length of nave, (interior) 71 feet; width of nave, (interior) 25 feet. Depth of chancel, 20 feet.

The following is the inscription on the copper plate covering the box of deposits contained in the Corner-Stone:

In the
Name of the Father, and of the Son,
and of the Holy Ghost, Amen.
Saint Mary's Church,
With the Farm on which it is to be built,
Is Devoted,
As an humble thank-offering to God, for
innumerable bounties of his Providence and Grace,
by ***** *****, of Portsmouth, R. I.,
To be freely open to all people
for Divine Worship, according to
the Book of Common Prayer.
This Corner-Stone was laid
On Thursday, 2d Sept., A. D. 1847.
by the Rt. Revd. John P. K. Henshaw, D. D.,
Bishop of Rhode Island.

From the same paper we take the following:

Last Wednesday, September 8, was a happy day to the friends of the Church in this village. The corner-stone of our new church edifice, (St. Paul's,) was on that day laid with appropriate ceremony, with a brief, but most excellent address, by our Rt. Rev. Bishop Henshaw. There were present besides the bishop, the Rev. Messrs. Cooke, Vail, Crane, Eames, and the Rector of the parish, all of whom took part in the services.

In the cavity of the stone were deposited, the Holy Bible, Book of Common Prayer, Journal of Convention for 1847, Constitution and Canons of the Church in this Diocese, a copy of your excellent paper, and also of the Calendar, several pamphlets and tracts, together with a brief sketch of the history of the parish, etc., a list of which were read on the occasion by the rector.

The edifice is to be of wood, of the Romanesque order, 51 feet by 33, with a chancel 10 feet recess, to contain 58 pews, which will cost, including the lot, $3,500, three fourths of which sum has been subscribed within the town. For a portion, at least, of the remaining fourth, may we not confidently look to the benevolent and liberal friends of the Church in other places? Certainly, if there is a parish in New England that needs and deserves the aid of their brethren abroad, it is this. J. H. R.

Wickford, Sept. 13, 1847.

NORTH CAROLINA.—The following is a continuation of Bishop Ives's Visitation, omitted in our last:

On Friday, Aug. 27th at evening in St. Bartholomew's Church, Pittsboro,' the Rev. J. J. Roberts said prayers, and the Bishop preached. On Saturday morning in the same Church, the Rev. Mr. Roberts said prayers, and the Bishop preached, confirmed one person, and administered the Holy Communion. On the 13th Sunday after Trinity, at Deep River, Chatham county, the Bishop consecrated St. Mark's Church, the Rev. Mr. Roberts said prayers, and the Bishop preached, confirmed two persons, and administered the Holy Communion.

On the 14th Sunday after Trinity in St. Matthew's Church, Hillsborough, in the morning, the Rev. E. B. Foote said prayers, and the Bishop preached, and admitted to the Holy order of deacons, Mr. Wm. Richards Gries, a member of the Institution at Valle Crucis. The Holy Communion was administered. In the evening the Rev. Mr. Gries said prayers and preached.

On Tuesday, Sept. 7th, the Bishop held an extra service in the chapel of St. Mary's school, Raleigh; on which occasion a young lady, whose connexion with the Institution is soon to end, received the grace of Confirmation.

SOUTH CAROLINA.—A new parish has been organized at Gillisonville, by the name of The Church of the Ascension. The Rev. Benjamin Johnson, deacon, is the minister.

On the 24th of August, the Rt. Rev. Bishop of our state, South Carolina, paid an extra visit to the village of Bluffton, to administer the rite of confirmation to seven colored and eleven white members of the Episcopal Church. The services were performed in the Chapel of the Cross.—*Rec.*

MASSACHUSETTS.—The Rev. Charles Mason was instituted into the Rectorship of Grace Church, in this city, on Sunday morning last. The institution was performed by the Rt. Rev. Bishop Eastburn, who preached a very appropriate sermon, from 2 Cor. 4: 2. The Communion Service was performed by the instituted minister, assisted by the Rev. Mr. Patterson, who read the Epistle.

There were present of the clergy, besides those above named, the Rev. Dr. Eaton and the Rev. Dr. Boyle, and the Rev. Messrs. Withington, Miles and Kelly.—*Christian Witness, 10th inst.*

At an ordination holden on Tuesday morning last, in Christ Church, the Rt. Rev. Bishop Eastburn admitted to the Holy Order of Priests, the Rev. George D. Miles. Morning prayer was read by the Rev. Mr. Mason, Rector of Grace Church,

The sermon was preached by the Rev. Mr. Woart Rector of Christ Church. The candidate was presented by the Rev. Mr. Withington of Dorchester. The Rev. Messrs. Chase, Woart, Withington, Mason, Stickney, Lee, Randall, and Franklin united with the Bishop in the laying on of hands.—*Ib.*

NEW JERSEY.—Before the present number has been distributed, the first year will have been completed at Burlington College. There were a few fragmentary weeks of gathering and organization, in the summer of last year. But the regular week began with November last, on All Saints Day. The singular blessing of God, which has attended it thus far, calls for devout and grateful recognition; and justifies a brief review of the past, with reference to the acts and prospects of the future. From the Address of the Trustees, which was issued first on Easter Even of last year, and which has gone through several editions, it is extensively known that Burlington College is organized as a domestic and religious institution. These are not words merely. They describe the thing. The inmates of Burlington College constitute a Christian Family. It is a Church Home. Its household is a "household of the faith." It lives and grows under the immediate eye of the Bishop of the Diocese, whose grounds lie on two sides of its sacred precincts; and who is literally *of* it, and in the midst of it, every day. The Rev. James W. Bradin, A. M. is the resident Head, Scholastic and Domestic. In the latter relations, Mrs. Bradin and Mrs. Bostwick discharge the maternal offices. The whole household are of the Bishop's family; and the most intimate relations exist between the houses. There are forty boys resident at Burlington College, from various parts of the United States, the West Indies and England; and eleven boys of the neighborhood, including two sons of the Bishop, attend as Day Scholars. Daily prayers are said, at six, P. M.; and on Wednesdays and Fridays there is Litany, at twelve, noon, as a voluntary service. The boys are taught and trained, as a choir; and the music of the Chapel, including the chanting of the Psalter, is most interesting and impressive. In the Classical Department, the Head Master is assisted by the Rev. Adolph Frost, who is also Librarian and Register, and Marcus F. Hyde, A. M. both of whom reside in the House. The Mathematical and Scientific Department is under the charge of Lewis J. Germain, A. M. There are also a German Teacher, an Italian and Spanish Teacher, a French Teacher, a Drawing Master, a Music Master, with an assistant, a Writing Master, and three Prefects. The duties of every day, are opened with "the Word for the Day," at eight, A. M.; and the recitations continue, with a recess of half an hour. The remainder of the day is occupied with study, play, and sleep. A busier, or a happier, house cannot be found.

The course of study at Burlington College is laid out for nine years, to include, not only a complete course of English and Classical instruction, but the living languages of Europe, Music, both Vocal and Instrumental, and Drawing, and Painting, Of these, six years (or forms) are Preparatory; three years (or classes) are Collegiate.

With the next term, the first (or Junior) Class will be formed; to graduate at the Commencement, (St. Michael and All Angels,) in 1850. Annual Classes will follow in regular succession. The Preparatory, will be the nursery of the Collegiate Course. Pupils will also be admitted from other schools, on strict examination, at such points of the course as they can sustain.—*Missionary.*

We find in the "Burlington Gazette" the following gratifying notice of the progress which has been made in the erection of this Church edifice.

"The new St. Mary's Church, on Broad street is now under the directing care of the architect, Mr. Upjohn, rapidly assuming form and consistency. The walls are nearly up, and their appearance gives promise of a beautiful and imposing structure. The style of architecture is the rural gothic, and the material used is a light red free stone, which is brought from Trenton and Newark. The foundations for the vast spire which is to spring from the centre of the building, are massive structures. Take it altogether, it will be when finished, the most costly and splendid church edifice ever erected on the soil of New Jersey. The parish of St. Mary's contains two hundred and fifty communicant members."—*Banner.*

NEW-YORK DIOCESAN CONVENTION.

REPORT OF THE COMMITTEE,

On the qualifications required in order to become Members of this Convention.

The Committee appointed by the Convention of 1845 and continued by the Convention of last year, "to take into consideration all existing canons regulating and prescribing the qualifications required in order to become Members of this Convention, with instructions to prepare a new canon governing the whole matter, if such should be deemed necessary,—respectfully beg leave to—REPORT.

That they have had the very important matter referred to them under consideration, and are prepared to recommend such an amendment to the Constitution, and such alteration in the Canons, as they trust will meet the views of the Convention, by affording some additional security against those abuses of privilege and perversions of right to which all bodies constituted as this Convention is, are in a greater or less degree exposed.

Your Committee would here take occasion to say, that while the literal language of the resolution under which they were appointed, would seem to confine them to the consideration of existing "CANONS," yet your Committee, well knowing that the resolution was prepared without recurring to the fact that the rights of Membership in this Convention are governed rather by the Constitution than by Canons, and not doubting but that it was the clear intention of the Convention that all Laws bearing upon the matter referred to your Committee, should be brought under review by them, whether such Laws should be found in the provisions of the Constitution or in the Canons; therefore your Committee have ventured to recommend as the first step to be taken in the matter before the Convention, that Article III, of the Constitution, be so amended as to read thus—

The Convention shall be comprised of the officiating Presbyters, who are regularly admitted and settled in some church which shall have been in union with this Convention for at least three years; or, who are employed as Missionaries under the direction of this Convention; or, who are engaged as Professors, or Instructors of youth in some College, Academy or General Seminary of Learning, duly incorporated and situate within this Diocese. And of Lay Delegates, not exceeding three from every such Church, to be chosen by the vestry, or by the congregation. No person who is a candidate for holy orders shall be eligible as a Lay Delegate to the Convention. But no minister, who, at the adoption of this Article, is entitled to a seat in the Convention, shall be excluded therefrom, by reason of the alteration of the former III Article of the Constitution, provided he continues in the same parish with which he was connected at the adoption of this Article.

Your Committee would next recommend the adoption of the following resolutions:

Resolved. That section 2 of Canon 1, be amended by inserting after the words "Convention itself" the words "upon evidence in accordance with the requirements of Canon II.

The Committee would then recommend:

That Canon II, as it now exists, be repealed; and that the annexed substitute be adopted in lieu thereof.

CANON

Of the members of the Convention, and the evidence of their right to seats.

Sec. I. It shall be the duty of the Bishop, or in case there be no Bishop, or of his inability or disability to act, then of the Standing Committee of the Diocese, to prepare and submit to the Convention, at its next session, a list of all the qualified Presbyters of the Church, who at the time of the passage of this Canon, are regularly admitted and settled in some Church within this Diocese which is in union with this Convention—specifying the names of the several Churches in which they are admitted and settled—which list shall be authenticated by the Bishop or Standing Committee, and after having been submitted to the Convention, (which may correct the same if inaccurate in any particular) shall be recorded by the Secretary of the Convention in a book to be provided by him, and kept in accordance with the 2d Section of XXX Canon of the General Convention of 1832.

And it is hereby declared that in all cases hereafter arising of a contested right to a seat in the Convention of any minister, claiming by virtue of any settlement or admission prior to the passage of this Canon, the said list or record shall be taken as *presumptive* evidence of the right of those whose names shall appear thereon, and of the right of none others—liable, however, to be rebutted by other evidence satisfactory to the Convention.

Sec. II. The Secretary of the Convention shall record in the book mentioned in the preceding Section, all certificates that shall be transmitted to him, in accordance with the said 2nd Section of Canon XXX of the General Convention of 1832. And in case of a contested right to a seat in the Convention of any Clergyman who shall have been elected to any Church or Parish in this Diocese, after the passage of this Canon, the evidence of *settlement* shall consist in the said record or in the production to the Convention of the certificate required by the said Canon together with a certificate of the Bishop, or of the Standing Committee, of his or their being satisfied that the person so chosen is a qualified Minister of this Church. Which certificates (if not previously recorded) shall thereupon be recorded by the Secretary in the aforesaid book.

Sec. III. Every Minister who may be received into this Diocese after the passage of this Canon, shall procure from the Bishop, or in case of his disability or inability to act from a majority of the Clerical Members of the Standing Committee (duly convened) a certificate that he has been received into this Diocese, in compliance with the Canon of the General Convention. And before he shall be entitled to a seat in the Convention, he shall cause such certificate to be recorded by the Secretary of the Convention in the book mentioned in the preceding sections. And in case of the contested right to a seat in the Convention of any Minister who may be received into this Diocese after the adoption of this Canon, the production of such record, or of such certificate, shall be presumptive evidence of regular admission—which certificate (if not previously recorded) shall thereupon be recorded by the Secretary in the said book.

Sec. IV. In case of a contested right to a seat in the Convention of a Clergyman claiming such right, by virtue of his being employed as a Missionary under the direction of this Convention, the evidence of such employment shall consist in the written certificate of the Bishop; or, in case of a vacancy of the Episcopate, or of the inability or disability of the Bishop, in the written certificate of the Chairman of the Missionary Committee of the Diocese.

Sec. V. In case of a contested right to a seat in the Convention of a Clergyman claiming such right, by virtue of his being engaged as a Professor or Instructor of youth in a College, Academy, or General Seminary of learning, duly incorporated the evidence of his connexion with such College, Academy or Seminary, shall consist in the written certificate of the President or Secretary of such corporation, that he is so employed.

Sec. VI. The appointment of Lay Delegates to the Convention, if they be chosen by the Vestry of any Church, shall be made at a regular meeting of such Vestry, (held according to law;) if they be chosen by the Congregation, the like notice of the time and place of holding the election shall be previously given, and the electors must have the like legal qualifications, and the election shall be conducted in the like manner, as prescribed by laws for the election of Wardens and Vestrymen of the parishes respectively in which they are held.

The evidence of the appointment of a Lay Delegate, if made by the Vestry, shall consist in a written certificate, signed both by the Rector of the Church, if there be one; or, if there be no Rector, then by the Warden who presides at the meeting at which such delegate is appointed, and by the Clerk of the Vestry. If the appointment be made by the congregation, the evidence of such appointment shall consist in a certificate signed by the same persons, who are required by law to certify or attest the election of Wardens and Vestrymen in the respective parishes. Every certificate of the appointment of a Lay Delegate, shall show upon its face that the appointment has been made in pursuance of all the requirements of this Section, and shall certify that the Delegate has the qualification required by the next succeeding Section of this Canon.

And no other certificate or evidence of the appointment of any Lay Delegate, than such as herein is required, shall be allowed or received.

Sec. VII. No Lay Delegate shall be entitled to a seat in the Convention, unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent.

Sec. VIII. A copy of the sixth and seventh sections of this Canon, shall be annually transmitted by the Secretary of the Convention, together with a blank printed form of certificate of appointment of Lay Delegates, to every Church in this Diocese in union with the Convention, in the same manner with the notice, which by the Constitution he is or may be required to give of the time and place appointed for the meeting of the succeeding Convention.

Sec. IX. The presence of at least thirty Clergymen entitled to vote in the Convention, and of Delegates from at least thirty congregations, shall be necessary to the transaction of business—except that a smaller number may adjourn from day to day.

Sec. X. The 2nd Canon, entitled "*Of the Members of the Convention*," is hereby repealed.

In conclusion, your Committee have only to say, that in proceeding with their work they have endeavored to observe the utmost caution, and have proposed no changes but such as the advancing condition of the Church must obviously require. Amid the many alterations in our present system of government which have been suggested as expedient and desirable, the Committee have adopted such only as the trust will be received by the Convention from their manifest fitness and necessity, without any attempt at argument in their defence and support. If to any member of this Convention, your Committee would seem to have evinced remissness in the full measure of their duty in failing to notice the very serious change which has been successively proposed to the two last Conventions of the Church in this Diocese, and now lies over for the consideration of this Convention—strictly to confine the Lay Delegations from the Churches to the communicants of the Church—then your Committee have only to say, that the omission has arisen from no want of solemn consideration upon a question of such interest and magnitude. But while your Committee feel how deeply it is to be deplored that all christian people are not the observers of that dying command of their Redeemer, yet if any such alteration of the Constitution is ever to be made, they are not prepared to admit that the present is the wisest season for the introduction of a measure calculated to prove so widely exciting as the change thus proposed.

All of which is respectfully submitted.

THOMAS HOUSE TAYLOR,
WILLIAM H. HARISON,
HAMILTON FISH,

The undersigned accords generally in the above Report, but with this important exception, that he would recommend that the 3rd Article of the Constitution be made to read so as to give all Presbyters and Deacons of the Diocese in good standing, a seat in the Convention—and that the Canons being upon this subject be conformable thereto.

JOHN MURRAY FORBES.

The undersigned agrees to that part of the above Report regarding the alterations in the Canons, but disagrees in the proposed alteration of the Constitution, not only for the principles involved in the proposed change, but because other important points have not been considered in the said amendment.

EDWARD N. MEAD.

THE CHURCHMAN.

DEVOTED TO THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

PUBLISHED EVERY SATURDAY,

AT NO. 12 JOHN STREET, UP STAIRS,

REV. SAMUEL SEABURY, D.D., EDITOR

TERMS.

1. *Three dollars* per annum, payable in advance.
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UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.

Miss AYRES, Principal.

No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq. July 17—tf

INSTRUCTION IN MUSIC.

MRS. AUSTIN PHILLIPS begs to inform her friends and the public that she will be happy to take a few juvenile pupils for the purpose of instructing them in the first rudiments of Music (in singing and on the Piano Forte.)

All who may honor her with their patronage may depend upon receiving her prompt attention.

Terms made known on application at her residence, 152 Canal street, or at the store of Mr. Charles Cox, 86 Broadway. Sept. 25—4t$

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THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The Summer term will commence on the 1st of May. For particulars, apply at this office; the bookstore of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No 10 John street. March 6—tf

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Beference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left, Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith, J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq, 194 Fulton.

September 5—yly. WILLIAM ASHKETTLE.

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THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—y 449 Broadway.

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AND CURIOUS and rare works, at lower prices than ever before sold!—The subscriber has added immensely to his already mammoth stock of literature. His late acquisitions from the Trade Sales of Boston, New York, and Philadelphia, together with fifteen cases of the finest works per the Garrick, from Liverpool, and twenty ditto per the Leonidas, from London, which will be immediately marked and exposed for sale, give an undoubted air of richness, variety, rarity, and extent to his stock, hitherto unapproached on this continent. All literary men, lovers of books and enthusiasts in mental investigation, are solicited to come and enjoy the true "feast of reason and the flow of soul." Every subject on which the wit of man has been expended and brains turned, may be found here.

The recondite mathematician, and the crazy founder of new systems of theology, is each in his proper nitch. Those given to necromancy, astrology, alchemy, sorcery and witchcraft, will be highly amused, while the belles lettres scholar can select from 15,000 fresh vols. the very cream and chef d'ouvres of modern English literature. The best treatises on every profession and science, from the honest pleading farmer to the enthusiastic soldier. In every art and science the best books are here embraced. In the department of elementary professional treatises and school books of every kind, his stock is immense. The subscriber invites all strangers to pay him a visit before they leave the city. In purchasing from him they save one half of their money.

'Clergymen, literary characters, and book collectors generally, living on lines of railroad or steamboat routes, will do well to put a change of linen in their valises, and come at once to 146 Nassau st., allowed by all Savans to be "the moral centre of the intellectual world." Books selling at half price, literary appliances and conveniences of every kind, gratis, as well as the best Spanish cigars and other philosophical instruments, for inveterate smokers like the celebrated Dr. Parr.

JOHN DOYLE, Cheap Ancient and Modern Bookseller, 146 Nassau street, New York.
September 18—tf

ST. MARY'S HALL,

For the Education of Young Ladies,

White Plains, N. Y.

THIS Institution has been opened by Miss M. H. Fales, late of Massachusetts.

She has secured the mansion and spacious grounds lately occupied by Mr. Searles, a residence in which are happily united convenience, elegance and seclusion.

The course of instruction will include every branch, solid and ornamental, which pertains to an accomplished female education. Miss Fales will be desirous to advance the ladies committed to her instruction, not only in the sciences and arts which may engage their attention, but to render them lovely, intelligent, and useful in their various important relations. To surround her pupils with the happiest and best influences of an intelligent and affectionate home, and to make their own affections and sense of happiness the agents of their mental and moral culture, by connecting their enjoyment and instruction, are the means by which she hopes to promote their interests.

Miss Fales has been many years a teacher, and her professional success elsewhere, authorizes the assurance that she shall give satisfaction to parents who may patronize her. None but experienced teachers will be employed as her assistants.

It will be a family school, and the number of pupils limited.

SESSION.

The Hall will be in session from November 1st to March 31st, and from May 1st to September 30; the vacations including the months of April and October. Pupils may enter at any time, and will be required to pay only from the time of entering.

EXPENSES.

For Board and Tuition in all the English Branches, Ancient Languages, and French, per annum, *payable semi annually in advance*, $200.

A French Governess will reside in the family. Other Modern Languages, Music, &c. &c., at moderate charges.

Boarders provide silver spoons and forks, towels and napkins. They are charged for the use of bedsteads, mattresses, &c., at the rate of $1,50 per quarter. The charge for washing is $4 per quarter.

Miss Fales refers to the following gentlemen:

White Plains.—Rev. R. W. Harris, M. Mitchell, Esq., L. Roe, M. D., J. Swinburne, Esq.

New York.—Rev. J. F. Schroeder, D. D., Rev. G. T. Bedell, Rev. W. R. Williams, D. D., Rev. H. P. Tappan, D. D., Rev. G. B. Cheever, D. D., Professor A. Mills.

Brooklyn, N. Y.—Rev. B. C. Cutler, D. D., G. W. Bleeker, Esq.

Providence, R. I.—Hon. Tristam Burges, G. L Dwight, Esq.

Boston.—Rev. Alexander Vinton, D. D., Rev. E. M. P. Wells, George Haywood, M. D., Hon. Marcus Morton, Hon. S. S. Wilde.

Charlestown, Mass.—Col. S. E. Watson, U. S. A., Capt. Wilson, U. S. N.

Brookline, Mass.—E. Littell, Esq., Editor of "The Living Age."

Westchester, Pa.—Hon. Judge Bell, Rev. J. B. Clemson, Wm. Darlington, M. D.

Louisville, Ky.—Rt. Rev. Bishop Smith.

October 9.

FRENCH AND ENGLISH BOARDING AND DAY SCHOOL.

MRS. MEARS, 784 *Broadway*, (*corner of Tenth-st.*,) New-York, who has had the honor to educate the daughters of many of the first families of this country, whose names are with permission attached to her Circular, is induced under their flattering patronage respectfully to notify, that in consequence of having increased accommodations for pupils, a few more young ladies as boarders, and day scholars can be received into the establishment, which will complete the limit to which Mrs. Mears confines herself.

That the progress and attainments of her pupils are unsurpassed in solid as well as ornamental acquirements, and the foreign languages, (French being the language of the inmates of the establishment,) Mrs. Mears appeals with confidence to her numerous patrons.

The Fall term commences on the 6th September.
Sept. 4—tf

ORGAN MANUFACTORY.

GEORGE JARDINE

Removed to 548 Pearl street, near to and opposite the City Hospital, Broadway, New York.

HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs constantly for sale. August 21.

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.
February 27—yly

THE YOUNG CHURCHMAN'S MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price $1 50 per annum. July 11—yl.

CHURCH OR TOWN CLOCKS.

RANSOM SMITH, 7 1-2 Bowery, New York, manufactures a beautiful and substantial article of Steeple Clock—with jewelled (agate) Escapement, steel Pinions and Retaining Power—warranted, when well put up, not to vary half a minute in a month, which he will sell as cheap as the same quality of clock can be purchased in the world. Also an elegant and superior circular Timepiece, for the inside of churches, banks, offices, stores, &c. &c.

He will also furnish church bells as cheap and as good as can be obtained elsewhere.

Individuals and committees are invited to call and see.
August 28—6m$

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

may 16—y G. P. & J. GRATACAP, 31 Maiden Lane

A LADY, qualified to give instruction on the Piano Forte and in singing, would be pleased to attend a few more pupils at their residence. Having been accustomed to sing in a choir, she would like to be engaged in an Episcopal Church as first Treble or Alto. Application 41 Jay street. Sept. 25—4t$

A YOUNG MAN, 24 years of age, now pursuing his Collegiate course with the ultimate design of entering the ministry, wishes to obtain a situation as teacher that will occupy one or two hours a day, either in a private family, or as a private instructor. His object is to procure means to prosecute his own studies, and he will be satisfied with a moderate compensation. He is well qualified to teach the English branches, and also the rudiments of the Latin and Greek languages.

References—Stephen H. Tyng, D D., and Henry Drisler, Adjunct Professor of Languages in Columbia College. Address "H.," at this office.
October 9—tf

THE Classical and English School, under the Supervision of the Rev. Lawson Carter, and the Rev. Sam'l. L Southard, is now open for the admission of pupils in Twenty fourth st, near the Fourth avenue.
October 2—4t

BOOK AND FANCY JOB PINRTING neatly executed at this office.

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